THE

MEGHA-DŪTA

(CLOUD-MESSENGER).

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MEGHA-DŪTA

(CLOUD-MESSENGER):

BY

KĀLIDĀSA.

TRANSLATED FROM THE SANSKṚIT INTO ENGLISH VERSE,

WITH

NOTES AND ILLUSTRATIONS,

BY THE LATE

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THE VOCABULARY

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THE EAST INDIA COMPANY, HAILEYBURY.

THIRD EDITION.

LONDON:
TRÜBNER & CO., 60, PATERNOSTER ROW.
1867.

STEPHEN AUSTIN,

PRINTER, HERTFORD.

PREFACE.

In the year 1843, the late Professor Horace Hayman Wilson published a second edition of the Megha-Dūta. On that occasion the writer of these lines was allowed to subjoin a Vocabulary, which he had prepared, with the design of introducing the volume into his lecture-room as a suitable class-book. His expectations in this respect, however, have not been realized; for whilst the more advanced student scarcely felt any need of the help which the Vocabulary was meant to afford, the younger pupil did not find it sufficiently full and explicit to meet his wants. The aim of the Editor in the present edition has been to furnish the self-instructing student with all the assistance he may require, and to remove or lessen any difficulties which might threaten to retard his progress.

To the courtesy and liberality of Dr. Fitz-Edward Hall, Librarian of the India House, the Editor feels much indebted for the use of the same manuscript which he was privileged to consult on a former occasion, as also for the loan of other volumes; and in particular of a choice and very neatly written Jaina manuscript, purchased by Dr. Hall, at Ajmeer, in Central India. Although this manuscript contains no quotations, it supplies numerous well-chosen equivalents for the words of the original, the whole of which have been inserted in the vocabulary. It contains, moreover, a couple of interpolated stanzas (प्रक्षिप्तं श्लोकद्वयं) descriptive of

the city of Ougein, and inserted after verse 33. They are here given with the commentary thereon. Besides these quoted, Dr. HALL showed the Editor numerous spurious additions to the text of the Megha-Dūta, which he had extracted from an anonymous commentary written by a Jaina.

हारांस्तारांस्तरलगुटिकान् कोटिशः शङ्खशुक्तीः
शष्पश्यामान् मरकतमणीनुन्मयूखप्ररोहान् ।
दृष्ट्वा यस्यां विपणिरचितान् विद्रुमाणां च भङ्गान्
संलक्ष्यन्ते सलिलनिधयस्तोयमात्रावशेषाः ॥

यस्यां नगर्यां तारान् (मनोहरान्) हारान् विपणिरचितान् (हट्टस्थापितान्) दृष्ट्वा सलिलनिधयः सनित्याः तोयमात्रावशेषाः संलक्ष्यन्ते (जनैर्ध्यायन्ते)—कीदृशान् हारान् तरलगुटिकान् तरला (सरला) मणिर्येषु ते तान्—न केवलं हारान् विलोक्य कोटिशः (कोटिसङ्ख्यकाः) शङ्खशुक्तीर्दृष्ट्वा शङ्खाश्च शुक्तयश्च शङ्खशुक्तीस्ताः—यस्यां नगर्यां शष्पश्यामान् मरकतमणीन् दृष्ट्वा तोयमात्रजलनिधयः संलक्ष्यन्ते — शष्पं (बालतृणं) तद्वत् श्यामा (हरितास्) तान् कीदृशान् मरकतमणीन् उन्मयूखप्ररोहान्—उन्मयूखः (ऊर्ध्वमुखः) प्ररोहो (अङ्कूरो) येषु ते तान्—पुनर्यस्यां पुर्यां विद्रुमाणां (प्रबालानां) भङ्गान् (विच्छित्तीः) षण्डान् दृष्ट्वा जलावशेषाः समुद्राः संलक्ष्यन्ते.

यत्र श्यामा दिनकरहयस्पर्धिनो पत्रवाहाः
शैलोदग्रास्त्वमिव करिणो वृष्टिमन्तः प्रभेदान् ।
योधाग्रण्यः प्रतिदशमुखं संयुगे तस्थिवांसः
प्रत्यादिष्टाभरणरुचयश्चन्द्रहासव्रणाङ्कैः ॥

प्रभेदान मदस्रावाद्धेतोः—प्रत्यादिष्टभरणरुचयः प्रतिषिद्धभूषणकान्तयः.

When the Editor transcribed the two foregoing stanzas, he was not aware that they had already been published by Dr. HALL, in his learned and exhaustive Preface to the romance of Vāsava-dattā, in the "Bibliotheca Indica," Calcutta, 1859. He has likewise been informed by Dr. HALL, that many of the verse-extracts given in the Vocabulary are to be seen in the Daśa-rūpa, the Sāhitya-darpaṇa, and the Nāṭya-śāstra

of Bharata. As, however, these various works are not easy of access to every student, the Editor trusts the verses will prove none the less acceptable and useful, although this may not be the first time of their appearance in print.

The principal manuscript of the Megha-Dūta in the India House Library is written in the Bengali character, and comprises the text illustrated by six commentaries. The names of the commentators are Bharatamalla, Rāmanātha, Mallinātha, Kalyāṇamalla, Harigovinda, and Sanātana-goswāmi. They are not invariably arranged in this order. Bharatamalla, however, occupies the post of honour throughout the volume. His commentary is the fullest of them all, and abounds in poetical quotations more than any of the rest. Mallinātha deals more largely in those technical symbols, or algebraic signs, so much in vogue with native grammarians. He is, evidently, most in favour with his own countrymen, as no less than two editions of his commentary have issued from the press in India. Instead of re-publishing what already exists in print, or even restricting himself to the use of a single commentary, the Editor has taken the liberty of freely selecting, without distinction, from any of the six, whatever appeared to him likely to prove useful, even at the risk of being chargeable with repetition and tautology. He would fain have inserted in the vocabulary all the quotations, although not a few of these can lay but small claim to literary merit. Being, for the most part, written in the simple and unpretending style of the common sloka, they would, by contrast, have afforded occasional repose and sensible relief to the student; but, alas! whether it be from the ignorance or carelessness of the transcriber, the Editor has been compelled to omit several verses. This has been done with much reluctance, and not until after his patience and ingenuity had in vain been taxed to the utmost. He has also omitted some minor and fragmentary quotations, finding himself at a loss where to insert them with the greatest propriety:

and, herein, perhaps lies the chief ground for any objection that might be made to the plan adopted in the present edition.

At the end of the volume is a list of authors, or works, from which confirmative or illustrative quotations (प्रमापका:) have been cited by one or other of the commentators. They are here given alphabetically :—

Aja-vilāpa, Alaṅkāra-sarvaswa, Amara, Amara-mālā, Amaru, Āgama, Ālaṅkarikā, Uttaraka-tantra, Udayana, Upamājātir-alaṅkāra, Upamā-saṅkīrṇa-alaṅkāra, Kaksha, Kamandali, Kavi-maṇḍala, Karabha, Karṇodaya, Kaliṅga, Kātyayana, Kādamba-khaṇḍita, Kādamba-maṇi, Kāma-śāstra, Kīchaka, Kedāra, Keśava, Kairātārjuna, Kaumudī-kāra, Kramāditya, Guṇa-rasākara, Gauḍāh, Chaṇḍi, Chandra-kāraṇa, Chintāmaṇi, Jyotisha, Tīkāntara, Trikāṇḍa-śesha, Daṇḍī, Dhanati, Dharaṇi, Nandikeśwara-Purāṇa, Nāgara-sarvaswa, Nānārtha, Nṛitya-sarvaswa, Naiyāyikāḥ, Parāśara-sanhitā, Pāṇini, Poshitābhidhāna-alaṅkāra, Purushottama-kosha, Prachetas, Bala, Brahma-Purāṇa, Bhaṭṭi, Bharata, Bhava-bhūti, Bhāguri, Bhārata, Bhāravi, Bhoja-vyākaraṇa, Manu, Mahārṇava, Māgha, Mādhava, Mālatī-mālā, Medinī, Yādava, Raghu-vanśa, Rati-raṅga, Rati-rahasya, Ratnākara, Rantideva, Rasa-ratnākara, Rāja-śekhara, Rāmāyaṇa, Rudra, Varāha, Vāṇa-bhaṭṭa, Vātsyāyana, Vāmana-Purāṇa, Vārhaspatya, Vināyaka, Viśwa-prakāśa, Vishṇu-dharmottara, Vismaya, Vṛiddhāh, Vṛihaspati, Vaiṇaśa, Vaidyaka, Vaiyākaraṇāh, Voḍhā, Śabda-mahārṇava, Śabda-mālā, Śabdārṇava, Śambhu-rahasya, Śāsana-hāraka, Śāśwata, Śrīdhara-swāmi, Śrī-harsha, Saṅkara, Saṅgīta-ratnākara, Sansārāvarta, Samaya-chaturah, Samudraka, Sarva, Sarva-rakshitādayah, Sāhitya-ratnākara, Skanda-Purāṇa, Smṛiti-sarva, Halāyudha, Hara-latā, Hārāvalī, Hārīta, Hemamāli.

Exclusive of treatises on rhetoric and grammar, from this list must be eliminated at least fourteen vocabularies (कोष), the contents of which, doubtless, have already been incorporated into some of the Sanskṛit dictionaries published, or in the course of publication, in Europe.

But, after these deductions have been made, the student will be disappointed if he expects to meet with quotations in any way commensurate with the number and variety of the works above-cited.

The Commentators, in strict accordance with the style of the poem, frequently apostrophize the Cloud as though it were a being endued with intelligence; and, accordingly, they preface many of the verses with arguments calculated to urge the Cloud forward on its way. For want of something better to say, they are incessant in their iteration of the three objects of human pursuit (पुरुषार्थ). These are धर्म "practical duty, or the performance of religious acts;" अर्थ "wealth, profit, and advantage;" and काम "pleasure, enjoyment, gratification of desire." With one or other of these incentives they are continually plying the Cloud; and occasionally with all three. By making a visit, or pilgrimage, to Alakā, say they, since this city is the frequent residence of Śiva, the first of these will be obtained; as being the abode of the god of riches, the second; and from a view of its radiant palaces, the third. In all this, it may be, there is no great harm. At the same time, they never forget that the Cloud is the lover (नायक), and the various objects lying in his path, whether mountain, tree, flower, river, city,—in short, everything in nature which is capable of fructification is to be considered the mistress, or heroine (नायिका). Here they seldom fail to give the reins to their imagination, which they indulge with more or less of luxuriancy, not to say grossness and indelicacy. Candour demands that some allowance be made for crude fancies such as these, when it is considered how all-important, nay indispensable, to the inhabitants of India is an abundant supply of rain; and what an appalling calamity to its suffering inhabitants is any failure or deficiency in this matter at the proper season.

As a general rule, each stanza is so composed as to contain within itself a sense, complete and independent of the following verse; but such is not invariably the case. Whenever, therefore, two verses cannot be

separated, they are called युग्मक "pair, brace, couple." The earliest instance of this kind occurring in the Megha-Dūta, is found in stanzas 34 and 35. If more than two verses is required to complete the sense, they are then called कुलक "a small family." For instance, verse 66 to verse 73, includes one of these family-groups; and again, 74 to 79. Besides these there are several others, all of which have been carefully recorded; but the mention of these three specimens may suffice. With the translation lying before him, the student will not need that any more of these yugmakas or kulakas be pointed out him.

So long as Sanskṛit literature was wholly embodied in manuscript, it was natural for penmen to employ the nasal symbol anuswāra (·); it being manifestly an easier and more expeditious affair to write अंग than अङ्ग, अंजन than अञ्जन, अंड than अण्ड, etc. But although typography has now well-nigh superseded the reed and the stile, the natives of India still continue to manifest a decided preference for their ancient symbol; partly, it may be, from traditional association, and very probably because the component elements of a word are by this means more readily discovered. This is especially the case in respect to that numerous class of words, of which the preposition सं or सम् forms the first member: hence they prefer reading in print संगम, संचय, संभव, etc., to सङ्गम, सञ्चय, सम्भव, etc. Whether right or wrong, the Editor has continued to employ the appropriate nasal of the five classes (वर्ग) both in the text and in the vocabulary, reserving the symbol anuswāra to be prefixed to those consonants which have no special nasal of their own.

The Editor, anxious that, in the absence of a living instructor, the student might be furnished with all needful aid, has given the sound of every word in the Roman character; and, as far as it was practicable, each word of which a compound term is made up, has been separated by a hyphen from the one following. He now regrets, when it is too late, that he did not assign to the character ञ its proper sound

of "jna," instead of "gya." Having been engaged for several years in teaching the Bengali language, it may be presumed that he had insensibly acquired a familiarity with the pronunciation of the natives of Bengal, however faulty and vicious that pronunciation may be deemed; but after all, he suspects he has failed to give an adequate representation of the harsh nasal twang with which the compound character ज्ञ is pronounced by the natives in the Eastern parts of India.

Compared with the more complex and elaborate style of his rival in dramatic poetry, Bhavabhūti, that of Kālidāsa is, for the most part, plain and simple. There is little that is involved or embarrassing in his compounds, notwithstanding that several of these are long enough to fill an entire line. At the same time it is much to be regretted that the purity of the sentiments does not always correspond to the rich and polished language in which they are so happily expressed.

F. J.

HERTFORD,
15*th July*, 1867.

ERRATA.

PAGE	LINE	FOR	READ
52	30 & 34	Kārtikeya,	Kārttikeya.
53	33	,,	,,
62	33	,,	,,
90	24	parvati,	parvata.
94	29	दैयुगलानां	देवयुगलानां
101	15	सम्बद्ब:	सम्बद्ध:
102	42	उत्कत्सेन	उत्कण्ठेन
103	35	उद्गारनि्	उद्गारिन्
115	36	गलिर्	गलित
118	41	दैत्यभयोद्वग्नानां	दैत्यभयोद्विग्नानां
127	1	कार्तिकेय	कार्त्तिकेय
131	30	निष्फव	निष्फल
139	4	woman,	women.
142	24	मर्ता	भर्ता
—	34	ईष	ईच
143	10	वज	वल
147	39	mist,	midst.
150	11	निष्पली	निष्फली
151	32	शोकस्थ	शोकस्य

॥ मेघदूताख्यं काव्यम् ॥

कश्चित्कान्ताविरहगुरुणा स्वाधिकारप्रमत्तः
शापेनास्तङ्गमितमहिमा वर्षभोग्येन भर्तुः ॥
यक्षश्चक्रे जनकतनयास्नानपुण्योदकेषु
स्निग्धच्छायातरुषु वसतिं रामगिर्याश्रमेषु ॥ १ ॥

तस्मिन्नद्रौ कतिचिदबलाविप्रयुक्तः स कामी
नीत्वा मासान् कनकवलयभ्रंशरिक्तप्रकोष्ठः ॥
आषाढस्य प्रथमदिवसे मेघमाश्लिष्टसानुं
वप्रक्रीडापरिणतगजप्रेक्षणीयं ददर्श ॥ २ ॥

तस्य स्थित्वा कथमपि पुरः केतकाधानहेतो-
रन्तर्बाष्पश्चिरमनुचरो राजराजस्य दध्यौ ॥
मेघालोके भवति सुखिनोऽप्यन्यथावृत्ति चेतः
कण्ठाश्लेषप्रणयिनि जने किम्पुनर्दूरसंस्थे ॥ ३ ॥

प्रत्यासन्ने नभसि दयिताजीवितालम्बनार्थी
जीमूतेन स्वकुशलमयीं हारयिष्यन्प्रवृत्तिम् ॥
स प्रत्यग्रैः कुटजकुसुमैः कल्पितार्घाय तस्मै
प्रीतः प्रीतिप्रमुखवचनं स्वागतं व्याजहार ॥ ४ ॥

धूमज्योतिःसलिलमरुतां सन्निपातः क्व मेघः
सन्देशार्थाः क्व पटुकरणैः प्राणिभिः प्रापणीयाः ॥
इत्यौत्सुक्यादपरिगणयन् गुह्यकस्तं ययाचे
कामार्ता हि प्रकृतिकृपणाश्चेतनाचेतनेषु ॥ ५ ॥

जातं वंशे भुवनविदिते पुष्करावर्तकानां
जानामि त्वां प्रकृतिपुरुषं कामरूपं मघोनः ॥
तेनार्थित्वं त्वयि विधिवशाद्दूरबन्धुर्गतो ऽहं
याच्ञा मोघा वरमधिगुणे नाधमे लब्धकामा ॥ ६ ॥

सन्तप्तानां त्वमसि शरणं तत् पयोद प्रियाया-
स्सन्देशं मे हर धनपतिक्रोधविश्लेषितस्य ॥
गन्तव्या ते वसतिरलका नाम यक्षेश्वराणां
बाह्योद्यानस्थितहरशिरश्चन्द्रिकाधौतहर्म्या ॥ ७ ॥

त्वामारूढं पवनपदवीमुद्गृहीतालकान्ताः
प्रेक्षिष्यन्ते पथिकवनिताः प्रत्ययादाश्वसन्त्यः ॥
कस्सन्नद्धे विरहविधुरां त्वय्युपेक्षेत जायां
न स्यादन्यो ऽप्यहमिव जनो यः पराधीनवृत्तिः ॥ ८ ॥

मन्दं मन्दं नुदति पवनश्चानुकूलो यथा त्वां
वामश्चायं नदति मधुरं चातकस्ते सगर्वः ॥
गर्भाधानक्षमपरिचयं नूनमाबद्धमाला-
स्सेविष्यन्ते नयनसुभगं खे भवन्तं बलाकाः ॥ ९ ॥

तां चावश्यं दिवसगणनातत्परामेकपत्नी-
मव्यापन्नामविहतगतिर्द्रक्ष्यसि भ्रातृजायाम् ॥
आशाबन्धः कुसुमसदृशं प्रायशो ह्यङ्गनानां
सद्यःपाति प्रणयि हृदयं विप्रयोगे रुणद्धि ॥ १० ॥

कर्तुं यच्च प्रभवति महीमुच्छिलीन्ध्रातपत्रां
तच्छ्रुत्वा ते श्रवणसुभगं गर्जितं मानसोत्काः ॥
आकैलासाद्बिसकिसलयच्छेदपाथेयवन्त-
स्सम्पत्स्यन्ते नभसि भवतो राजहंसास्सहायाः ॥ ११ ॥

आपृच्छस्व प्रियसखममुं तुङ्गमालिङ्ग्य शैलं
वन्द्यैः पुंसां रघुपतिपदैरङ्कितं मेखलासु ॥
काले काले भवति भवतो यस्य संयोगमेत्य
स्नेहव्यक्तिश्चिरविरहजं मुञ्चतो बाष्पमुष्णम् ॥ १२ ॥

मार्गं तावच्छृणु कथयतस्त्वत्प्रयाणानुरूपं
सन्देशं मे तदनु जलद श्रोष्यसि श्रोत्रपेयम् ॥
खिन्नः खिन्नः शिखरिषु पदं न्यस्य गन्तासि यत्र
क्षीणः क्षीणः परिलघुपयः स्रोतसां चोपयुज्य ॥ १३ ॥

अद्रेः शृङ्गं वहति पवनः किंस्विदित्युन्मुखीभि-
र्दृष्टोच्छ्रायश्चकितचकितं मुग्धसिद्धाङ्गनाभिः ॥
स्थानादस्मात् सरसनिचुलादुत्पतोदङ्मुखः खं
दिङ्नागानां पथि परिहरन् स्थूलहस्तावलेपान् ॥ १४ ॥

रत्नच्छायाव्यतिकर इव प्रेक्ष्यमेतत्पुरस्ता-
द्वल्मीकाग्रात् प्रभवति धनुःखण्डमाखण्डलस्य ॥
येन श्यामं वपुरतितरां कान्तिमापत्स्यते ते
बर्हेणेव स्फुरितरुचिना गोपवेषस्य विष्णोः ॥ १५ ॥

त्वय्यायत्तं कृषिफलमिति भ्रूविकारानभिज्ञैः
प्रीतिस्निग्धैर्जनपदवधूलोचनैः पीयमानः ॥
सद्यस्सीरोत्कषणसुरभिक्षेत्रमारुह्य मालं
किञ्चित् पश्चाद्व्रज लघुगतिः किञ्चिदेवोत्तरेण ॥ १६ ॥

त्वामासारप्रशमितवनोपप्लवं साधु मूर्ध्ना
वक्ष्यत्यध्वश्रमपरिगतं सानुमानाम्रकूटः ॥
न क्षुद्रो ऽपि प्रथमसुकृतापेक्षया संश्रयाय
प्राप्ते मित्रे भवति विमुखः किम्पुनर्यस्तथोच्चैः ॥ १७ ॥

छन्नोपान्तः परिणतफलद्योतिभिः काननाम्रै-
स्त्वय्यारूढे शिखरमचलः स्निग्धवेणीसवर्णे ॥
नूनं यास्यत्यमरमिथुनप्रेक्षणीयामवस्थां
मध्येश्यामः स्तन इव भुवश्शेषविस्तारपाण्डुः ॥ १८ ॥

अध्वक्लान्तं प्रतिमुखगतं सानुमांश्चित्रकूट-
स्तुङ्गेन त्वां जलद शिरसा वक्ष्यति श्लाघमानः ॥
आसारेण त्वमपि शमयेस्तस्य नैदाघमग्निं
सद्भावार्द्रः फलति नचिरेणोपकारो महत्सु ॥ १९ ॥

स्थित्वा तस्मिन् वनचरवधूभुक्तकुञ्जे मुहूर्तं
तोयोत्सर्गाद्द्रुततरगतिस्तत्परं वर्त्म तीर्णः ॥
रेवां द्रक्ष्यस्युपलविषमे विन्ध्यपादे विशीर्णां
भक्तिच्छेदैरिव विरचितां भूतिमङ्गे गजस्य ॥ २० ॥

तस्यास्तिक्तैर्वनगजमदैर्वासितं वान्तवृष्टि-
र्जम्बूकुञ्जप्रतिहतरयं तोयमादाय गच्छेः ॥
अन्तस्सारं घन तुलयितुं नानिलश्शक्ष्यति त्वां
रिक्तस्सर्वो भवति हि लघुः पूर्णता गौरवाय ॥ २१ ॥

नीपं दृष्ट्वा हरितकपिशं केशरैरर्धरूढै-
राविर्भूतप्रथममुकुलाः कन्दलीश्चानुकच्छम् ॥
दग्धारण्येष्वधिकसुरभिं गन्धमाघ्राय चोर्व्याः
स्सारङ्गास्ते जललवमुचस्सूचयिष्यन्ति मार्गम् ॥ २२ ॥

अम्भोबिन्दुग्रहणरभसांश्चातकान् वीक्षमाणाः
श्रेणीभूताः परिगणनया निर्दिशन्तो बलाकाः ॥
त्वामासाद्य स्तनितसमये मानयिष्यन्ति सिद्धा-
स्सोत्कम्पानि प्रियसहचरीसम्भ्रमालिङ्गितानि ॥ २३ ॥

उत्पश्यामि द्रुतमपि सखे मत्प्रियार्थं यियासोः
कालक्षेपं ककुभसुरभौ पर्वते पर्वते ते ॥
शुक्लापाङ्गैस्सजलनयनैः स्वागतीकृत्य केकाः
प्रत्युद्यातः कथमपि भवान् गन्तुमाशु व्यवस्येत् ॥ २४ ॥

पाण्डुच्छायोपवनवृतयः केतकैस्सूचिभिन्नै-
र्नीडारम्भे गृहबलिभुजामाकुलग्रामचैत्याः ॥
त्वय्यासन्ने फलपरिणतिश्यामजम्बूवनान्ता-
स्सम्पत्स्यन्ते कतिपयदिनस्थायिहंसा दशार्णाः ॥ २५ ॥

तेषां दिक्षु प्रथितविदिशालक्षणां राजधानीं
गत्वा सद्यः फलमतिमहत् कामुकत्वस्य लब्धा ॥
तीरोपान्तस्तनितसुभगं पास्यसि स्वादुयुक्तं
सभ्रूभङ्गं मुखमिव पयो वेत्रवत्याश्चलोर्मि ॥ २६ ॥

नीचैराख्यं गिरिमधिवसेस्तत्र विश्रामहेतो-
स्त्वत्सम्पर्कात् पुलकितमिव प्रौढपुष्पैः कदम्बैः ॥
यः पण्यस्त्रीरतिपरिमलोद्गारिभिर्नागराणा-
मुद्दामानि प्रथयति शिलावेश्मभिर्यौवनानि ॥ २७ ॥

विश्रान्तस्सन् व्रज नगनदीतीरजातानि सिञ्च-
न्नुद्यानानां नवजलकणैर्यूथिकाजालकानि ॥
गण्डस्वेदापनयनरुजाक्लान्तकर्णोत्पलानां
छायादानात् क्षणपरिचितः पुष्पलावीमुखानाम् ॥ २८ ॥

वक्रः पन्था यदपि भवतः प्रस्थितस्योत्तराशां
सौधोत्सङ्गप्रणयविमुखो मा च भूरुज्जयिन्याः ॥
विद्युद्दामस्फुरणचकितैस्तत्र पौराङ्गनानां
लोलापाङ्गैर्यदि न रमसे लोचनैर्वञ्चितो ऽसि ॥ २८ ॥

वीचिक्षोभस्तनितविहगश्रेणिकाञ्चीगुणायाः
संसर्पन्त्याः स्खलितसुभगं दर्शितावर्तनाभेः ॥
निर्विन्ध्यायाः पथि भव रसाभ्यन्तरं सन्निपत्य
स्त्रीणामाद्यं प्रणयवचनं विभ्रमो हि प्रियेषु ॥ ३० ॥

वेणीभूतप्रतनुसलिला तामतीतस्य सिन्धुः
पाण्डुच्छाया तटरुहतरुभ्रंशिभिः शीर्णपर्णैः ॥
सौभाग्यं ते सुभग विरहावस्थया व्यञ्जयन्ती
कार्श्यं येन त्यजति विधिना स त्वयैवोपपाद्यः ॥ ३१ ॥

प्राप्यावन्तीमुदयनकथाकोविदग्रामवृद्धां
पूर्वोद्दिष्टामनुसर पुरीं श्रीविशालां विशालाम् ॥
स्वल्पीभूते सुचरितफले स्वर्गिणां गाङ्गतानां
शेषैः पुण्यैर्हृतमिव दिवः कान्तिमत् खण्डमेकम् ॥ ३२ ॥

दीर्घीकुर्वन् पटु मदकलं कूजितं सारसानां
प्रत्यूषेषु स्फुटितकमलामोदमैत्रीकषायः ॥
यत्र स्त्रीणां हरति सुरतग्लानिमङ्गानुकूल-
श्शिप्रावातः प्रियतम इव प्रार्थनाचाटुकारः ॥ ३३ ॥

जालोद्गीर्णैरुपचितवपुः केशसंस्कारधूपै-
र्बन्धुप्रीत्या भवनशिखिभिर्दत्तनृत्योपहारः ॥
हर्म्येष्वस्याः कुसुमसुरभिष्वध्वखिन्नान्तरात्मा
त्यक्त्वा खेदं ललितवनितापादरागाङ्कितेषु ॥ ३४ ॥

भर्तुः कण्ठच्छविरिति गणैस्सादरं वीक्ष्यमाणः
पुण्यं यायास्त्रिभुवनगुरोर्धाम चण्डेश्वरस्य ॥
धूतोद्यानं कुवलयरजोगन्धिभिर्गन्धवत्या-
स्तोयक्रीडानिरतयुवतिस्नानतिक्तैर्मरुद्भिः ॥ ३५ ॥

अप्यन्यस्मिन् जलधर महाकालमासाद्य काले
स्थातव्यं ते नयनविषयं यावदभ्येति भानुः ॥
कुर्वन् सन्ध्याबलिपटहतां शूलिनः श्लाघनीया-
मामन्द्राणां फलमविकलं लप्स्यसे गर्जितानाम् ॥ ३६ ॥

पादन्यासक्वणितरसनास्तत्र लीलावधूतै-
रत्नच्छायाखचितवलिभिश्चामरैः क्लान्तहस्ताः ॥
वेश्यास्त्वत्तो नखपदसुखान् प्राप्य वर्षाग्रबिन्दू-
नामोक्ष्यन्ति त्वयि मधुकरश्रेणिदीर्घान् कटाक्षान् ॥ ३७ ॥

पश्चादुच्चैर्भुजतरुवनं मण्डलेनाभिलीनः
सान्ध्यं तेजः प्रतिनवजवापुष्परक्तं दधानः ॥
नृत्यारम्भे हर पशुपतेरार्द्रनागाजिनेच्छां
शान्तोद्वेगस्तिमितनयनं दृष्टभक्तिर्भवान्या ॥ ३८ ॥

गच्छन्तीनां रमणवसतिं योषितां तत्र रात्रौ
रुद्धालोके नरपतिपथे सूचिभेद्यैस्तमोभिः ॥
सौदामिन्या कनकनिकषच्छायया दर्शयोर्वीं
तोयोत्सर्गस्तनितमुखरो मा च भूर्विक्लवास्ताः ॥ ३९ ॥

तां कस्याञ्चिद्भवनवडभौ सुप्तपारावतायां
नीत्वा रात्रिं चिरविलसनात् खिन्नविद्युत्कलत्रः ॥
दृष्टे सूर्ये पुनरपि भवान् वाहयेदध्वशेषं
मन्दायन्ते न खलु सुहृदामभ्युपेतार्थकृत्याः ॥ ४० ॥

तस्मिन् काले नयनसलिलं योषितां खण्डितानां
शान्तिं नेयं प्रणयिभिरतो वर्त्म भानोस्त्यजाशु ॥
प्रालेयास्रं कमलवदनात् सो ऽपि हर्तुं नलिन्याः
प्रत्यावृत्तस्त्वयि कररुधि स्यादनल्पाभ्यसूयः ॥ ४१ ॥

गम्भीरायाः पयसि सरितश्चेतसीव प्रसन्ने
छायात्मापि प्रकृतिसुभगो लप्स्यते ते प्रवेशम् ॥
तस्मादस्याः कुमुदविशदान्यर्हसि त्वं न धैर्या-
न्मोघीकर्तुं चटुलसफरोद्वर्तनप्रेक्षितानि ॥ ४२ ॥

तस्याः किञ्चित् करधृतमिव प्राप्तवानीरशाखं
हृत्वा नीलं सलिलवसनं मुक्तरोधोनितम्बम् ॥
प्रस्थानं ते कथमपि सखे लम्बमानस्य भावि
ज्ञातास्वादः पुलिनजघनां को विहातुं समर्थः ॥ ४३ ॥

त्वन्निस्यन्दोच्छ्वसितवसुधागन्धसम्पर्कपुण्य-
स्स्रोतोरन्ध्रध्वनितसुभगं दन्तिभिः पीयमानः ॥
नीचैर्वास्यत्युपजिगमिषोर्देवपूर्वं गिरिं ते
शीतो वायुः परिणमयिता काननोडुम्बराणाम् ॥ ४४ ॥

तत्र स्कन्दं नियतवसतिं पुष्पमेघीकृतात्मा
पुष्पासारैस्स्नपयतु भवान् व्योमगङ्गाजलार्द्रैः ॥
रक्षाहेतोर्नवशशिभृता वासवीनां चमूना-
मत्यादित्यं हुतवहमुखे सम्भृतं तद्धि तेजः ॥ ४५ ॥

ज्योतिर्लेखावलयि गलितं यस्य बर्हं भवानी
पुत्रप्रेम्णा कुवलयदलप्रापि कर्णे करोति ॥
धौतापाङ्गं हरशशिरुचा पावयेस्तं मयूरं
पश्चादद्रिग्रहणगुरुभिर्गर्जितैर्नर्तयेथाः ॥ ४६ ॥

आराध्यैनं शरवणभवं देवमुल्लङ्घिताध्वा
सिद्धद्वन्द्वैर्जलकणभयाद्वीणिभिर्दत्तमार्गः ॥
व्यालम्बेथास्सुरभितनयालम्भजां मानयिष्यन्
स्रोतोमूर्त्या भुवि परिणतां रन्तिदेवस्य कीर्तिम् ॥ ४७ ॥

त्वय्यादातुं जलमवनते शार्ङ्गिणो वर्णचौरे
तस्यास्सिन्धोः पृथुमपि तनुं दूरभावात् प्रवाहम् ॥
प्रेक्षिष्यन्ते गगनगतयो नूनमावर्ज्य दृष्टी-
रेकं मुक्तागुणमिव भुवः स्थूलमध्येन्द्रनीलम् ॥ ४८ ॥

तामुत्तीर्य व्रज परिचितभ्रूलताविभ्रमाणां
पक्ष्मोत्क्षेपादुपरि विलसत्कृष्णसारप्रभाणाम् ॥
कुन्दक्षेपानुगमधुकरश्रीजुषामात्मविम्बं
पात्रीकुर्वन् दशपुरवधूनेत्रकौतूहलानाम् ॥ ४९ ॥

ब्रह्मावर्तं जनपदमधश्छायया गाहमानः
क्षेत्रं क्षत्रप्रधनपिशुनं कौरवं तद् भजेथाः ॥
राजन्यानां शितशरशतैर्यत्र गाण्डीवधन्वा
धारापातैस्त्वमिव कमलान्यभ्यषिञ्चन्मुखानि ॥ ५० ॥

हित्वा हालामभिमतरसां रेवतीलोचनाङ्कां
बन्धुप्रीत्या समरविमुखो लाङ्गली यास्सिषेवे ॥
कृत्वा तासामभिगममपां सौम्य सारस्वतीना-
मन्तःशुद्धस्त्वमपि भविता वर्णमात्रेण कृष्णः ॥ ५१ ॥

तस्माद्गच्छेरनुकनखलं शैलराजावतीर्णां
जह्नोः कन्यां सगरतनयस्वर्गसोपानपङ्क्तिम् ॥
गौरीवक्त्रभ्रुकुटिरचनां या विहस्येव फेनै-
श्शम्भोः केशग्रहणमकरोदिन्दुलग्नोर्मिहस्ता ॥ ५२ ॥

तस्याः पातुं सुरगज इव व्योम्नि पूर्वार्धलम्बी
त्वं चेदच्छस्फटिकविशदं तर्कयेस्तिर्यगम्भः ॥
संसर्पन्त्या सपदि भवतः स्रोतसि च्छायया ऽसौ
स्यादस्थानोपगतयमुनासङ्गमेनाभिरामा ॥ ५३ ॥

आसीनानां सुरभितशिलं नाभिगन्धैर्मृगाणां
तस्या एव प्रभवमचलं प्राप्य गौरं तुषारैः ॥
वक्ष्यस्यध्वश्रमविनयने तस्य शृङ्गे निषण्ण-
श्शोभां शुभ्रत्रिणयनवृषोत्खातपङ्कोपमेयाम् ॥ ५४ ॥

तं चेद्वायौ सरति सरलस्कन्धसङ्घट्टजन्मा
बाधेतोल्काक्षपितचमरीबालभारो दवाग्निः ॥
अर्हस्येनं शमयितुमलं वारिधारासहस्रै-
रापन्नार्तिप्रशमनफलाः सम्पदो ह्युत्तमानाम् ॥ ५५ ॥

ये त्वां मुक्तध्वनिमसहनाः स्वाङ्गभङ्गाय तस्मिन्
दर्पोत्सेकादुपरि शरभा लङ्घयिष्यन्त्यलङ्घ्यम् ॥
तान् कुर्वीथास्तुमुलकरकावृष्टिहासावकीर्णान्
के वा न स्युः परिभवपदं निष्फलारम्भयत्नाः ॥ ५६ ॥

तत्र व्यक्तं दृषदि चरणन्यासमर्धेन्दुमौले-
श्शश्वत् सिद्धैरुपचितबलिं भक्तिनम्रः परीयाः ॥
यस्मिन् दृष्टे करणविगमादूर्ध्वमुद्धूतपापाः
कल्पन्ते ऽस्य स्थिरगणपदप्राप्तये श्रद्दधानाः ॥ ५७ ॥

शब्दायन्ते मधुरमनिलैः कीचकाः पूर्यमाणाः
संरक्ताभिस्त्रिपुरविजयो गीयते किन्नरीभिः ॥
निर्ह्रादी ते मुरज इव चेत् कन्दरेषु ध्वनिः स्यात्
सङ्गीतार्थो ननु पशुपतेस्तत्र भावी समग्रः ॥ ५८ ॥

प्रालेयाद्रेरुपतटमतिक्रम्य तांस्तान् विशेषान्
हंसद्वारं भृगुपतियशोवर्त्म यत्क्रौञ्चरन्ध्रम् ॥
तेनोदीचीं दिशमनुसरेस्तिर्यगायामशोभी
श्यामः पादो बलिनियमनाभ्युद्यतस्येव विष्णोः ॥ ५९ ॥

गत्वा चोर्ध्वं दशमुखभुजोच्छ्वासितप्रस्थसन्धेः
कैलासस्य त्रिदशवनितादर्पणस्यातिथिः स्याः ॥
तुङ्गोच्छ्रायैः कुमुदविशदैर्यो वितत्य स्थितः खं
राशीभूतः प्रतिदिशमिव त्र्यम्बकस्याट्टहासः ॥ ६० ॥

उत्पश्यामि त्वयि तटगते स्निग्धभिन्नाञ्जनाभे
सद्यःकृत्तद्विरदशनच्छेदगौरस्य तस्य ॥
शोभामद्रेः स्तिमितनयनप्रेक्षणीयां भवित्री-
मंसन्यस्ते सति हलभृतो मेचके वाससीव ॥ ६१ ॥

हित्वा तस्मिन् भुजगवलयं शम्भुना दत्तहस्ता
क्रीडाशैले यदि च विहरेत् पादचारेण गौरी ॥
भङ्गीभक्त्या विरचितवपुः स्तम्भितान्तर्जलौघः
सोपानत्वं व्रज पदसुखस्पर्शमारोहणेषु ॥ ६२ ॥

तत्रावश्यं वलयकुलिशोद्घट्टनोद्गीर्णतोयं
नेष्यन्ति त्वां सुरयुवतयो यन्त्रधारागृहत्वम् ॥
ताभ्यो मोक्षस्तव यदि सखे घर्मलब्धस्य न स्यात्
क्रीडालोलाः श्रवणपरुषैर्गर्जितैर्भाययेस्ताः ॥ ६३ ॥

हेमाम्भोजप्रसवि सलिलं मानसस्याददानः
कुर्वन् कामात् क्षणमुखपटप्रीतिमैरावतस्य ॥
धुन्वन् वातैस्सजलपृषतैः कल्पवृक्षांशुकानि
छायाभिन्नस्फटिकविशदं निर्विशेस्तं नगेन्द्रम् ॥ ६४ ॥

तस्योत्सङ्गे प्रणयिन इव स्रस्तगङ्गादुकूलां
न त्वं दृष्ट्वा न पुनरलकां ज्ञास्यसे कामचारिन् ॥
या वः काले वहति सलिलोद्गारमुच्चैर्विमानै-
र्मुक्ताजालग्रथितमलकं कामिनीवाभ्रवृन्दम् ॥ ६५ ॥

विद्युत्वन्तं ललितवनितास्सेन्द्रचापं सचित्राः
स्सङ्गीताय प्रहतमुरजाः स्निग्धगम्भीरघोषम् ॥
अन्तस्तोयं मणिमयभुवस्तुङ्गमभ्रंलिहाग्राः
प्रासादास्त्वां तुलयितुमलं यत्र तैस्तैर्विशेषैः ॥ ६६ ॥

हस्ते लीलाकमलमलकं बालकुन्दानुविद्धं
नीता लोध्रप्रसवरजसा पाण्डुतामाननश्रीः ॥
चूडापाशे नवकुरवकं चारु कर्णे शिरीषं
सीमन्ते ऽपि त्वदुपगमजं यत्र नीपं वधूनाम् ॥ ६७ ॥

यस्यां यक्षास्सितमणिमयान्येत्य हर्म्यस्थलानि
ज्योतिश्छायाकुसुमरचितान्युत्तमस्त्रीसहायाः ॥
आसेवन्ते मधु रतिरसं कल्पवृक्षप्रसूतं
त्वद्गम्भीरध्वनिषु शनकैः पुष्करेष्वाहतेषु ॥ ६८ ॥

गत्युत्कम्पादलकपतितैर्यत्र मन्दारपुष्पैः
क्लृप्तच्छेदैः कनकनलिनैः कर्णविभ्रंशिभिश्च ॥
मुक्ताजालैस्स्तनपरिसरच्छिन्नसूत्रैश्च हारै-
र्नैशो मार्गस्सवितुरुदये सूच्यते कामिनीनाम् ॥ ६९ ॥

नीवीबन्धोच्छ्वसितशिथिलं यत्र यक्षाङ्गनानां
वासः कामादनिभृतकरेष्वाक्षिपत्सु प्रियेषु ॥
अर्चिस्तुङ्गानभिमुखगतान् प्राप्य रत्नप्रदीपान्
ह्रीमूढानां भवति विफलप्रेरणा चूर्णमुष्टिः ॥ ७० ॥

नेत्रा नीतास्सततगतिना ये विमानाग्रभूमी-
रालेख्यानां सजलकणिका दोषमुत्पाद्य सद्यः ॥
शङ्कास्पृष्टा इव जलमुचस्त्वादृशा यत्र जालै-
र्धूमोद्गारानुकृतिनिपुणा जर्जरा निष्पतन्ति ॥ ७१ ॥

यत्र स्त्रीणां प्रियतमभुजोच्छ्वासितालिङ्गितानां-
मङ्गग्लानिं सुरतजनितां तन्तुजालावलम्बाः ॥
त्वत्संरोधापगमविशदैः प्रेरिताश्चन्द्रपादै-
र्व्यालुम्पन्ति स्फुटजललवस्यन्दिनश्चन्द्रकान्ताः ॥ ७२ ॥

मत्वा देवं धनपतिसखं यत्र साक्षाद्वसन्तं
प्रायश्चापं न वहति भयान्मन्मथः षट्पदज्यम् ॥
सभ्रूभङ्गप्रहितनयनैः कामिलक्ष्येष्वमोघै-
स्तस्यारम्भश्चटुलवनिताविभ्रमैरेव सिद्धः ॥ ७३ ॥

अत्रागारं धनपतिगृहादुत्तरेणास्मदीयं
दूराल्लक्ष्यं सुरपतिधनुश्चारुणा तोरणेन ॥
यस्योद्याने कृतकतनयः कान्तया वर्धितो मे
हस्तप्राप्यस्तवकनमितो बालमन्दारवृक्षः ॥ ७४ ॥

वापी चास्मिन् मरकतशिलाबद्धसोपानमार्गा
हैमैश्छन्ना कमलमुकुलैः स्निग्धवैदूर्यनालैः ॥
यस्यास्तोये कृतवसतयो मानसं सन्निकृष्टं
न ध्यास्यन्ति व्यपगतशुचस्त्वामपि प्रेक्ष्य हंसाः ॥ ७५ ॥

यस्यास्तीरे रचितशिखरः पेशलैरिन्द्रनीलैः
क्रीडाशैलः कनककदलीवेष्टनः प्रेक्षणीयः ॥
मद्गेहिन्याः प्रिय इति सखे चेतसा कातरेण
प्रेक्ष्योपान्तस्फुरिततडितं त्वां तमेव स्मरामि ॥ ७६ ॥

रक्ताशोकश्चलकिशलयः केशरस्तत्र कान्तः
प्रत्यासन्नः कुरुवकवृतेर्माधवीमण्डपस्य ॥
एकस्सख्यास्तव सह मया वामपादाभिलाषी
काङ्क्षत्यन्यो वदनमदिरां दोहदच्छद्मनास्याः ॥ ७७ ॥

तन्मध्ये च स्फटिकफलका काञ्चनी वासयष्टि-
र्मूले बद्धा मणिभिरनतिप्रौढवंशप्रकाशैः ॥
तालैश्शिञ्जद्वलयसुभगैः कान्तया नर्तितो मे
यामध्यास्ते दिवसविगमे नीलकण्ठः सुहृद् वः ॥ ७८ ॥

एभिस्साधो हृदयनिहितैर्लक्षणैर्लक्षयेथाः
द्वारोपान्ते लिखितवपुषौ शङ्खपद्मौ च दृष्ट्वा ॥
मन्दच्छायं भवनमधुना मद्वियोगेन नूनं
सूर्यापाये न खलु कमलं पुष्यति स्वामभिख्याम् ॥ ७९ ॥

गत्वा सद्यः कलभतनुतां तत्परित्राणहेतोः
क्रीडाशैले प्रथमकथिते रम्यसानौ निषण्णः ॥
अर्हस्यन्तर्भवनपतितां कर्तुमल्पाल्पभासं
खद्योतालीविलसितनिभां विद्युदुन्मेषदृष्टिम् ॥ ८० ॥

तन्वी श्यामा शिखरदशना पक्वबिम्बाधरौष्ठी
मध्येक्षामा चकितहरिणीप्रेक्षणा निम्ननाभिः ॥
श्रोणीभारादलसगमना स्तोकनम्रा स्तनाभ्यां
या तत्र स्याद्युवतिविषये सृष्टिराद्येव धातुः ॥ ८१ ॥

तां जानीयाः परिमितकथां जीवितं मे द्वितीयं
दूरीभूते मयि सहचरे चक्रवाकीमिवैकाम् ॥
गाढोत्कण्ठां गुरुषु दिवसेष्वेषु गच्छत्सु बालां
जातां मन्ये शिशिरमथितां पद्मिनीं वान्यरूपाम् ॥ ८२ ॥

नूनं तस्याः प्रबलरुदितोच्छूननेत्रं प्रियाया
निश्श्वासानामशिशिरतया भिन्नवर्णाधरौष्ठम् ॥
हस्ते न्यस्तं मुखमसकलव्यक्ति लम्बालकत्वा-
दिन्दोर्दैन्यं त्वदनुसरणक्लिष्टकान्तेर्बिभर्ति ॥ ८३ ॥

आलोके ते निपतति पुरे सा बलिव्याकुला वा
मत्सादृश्यं विरहतनुताभावगम्यं लिखन्ती ॥
पृच्छन्ती वा मधुरवचनां सारिकां पञ्जरस्थां
कच्चिद्भर्तुः स्मरसि निभृते त्वं हि तस्य प्रियेति ॥ ८४ ॥

उत्सङ्गे वा मलिनवसने सौम्य निक्षिप्य वीणां
मद्गोत्राङ्कं विरचितपदं गेयमुद्गातुकामा ॥
तन्त्रीरार्द्रा नयनसलिलैस्सारयित्वा कथञ्चि-
द्भूयो भूयस्स्वयमपिकृतां मूर्छनां विस्मरन्ती ॥ ८५ ॥

शेषान् मासान् गमनदिवसस्थापितस्यावधेर्वा
विन्यस्यन्ती भुवि गणनया देहलीमुक्तपुष्पैः ॥
संयोगं वा हृदयनिहितारम्भमासादयन्ती
प्रायेणैते रमणविरहे ह्यङ्गनानां विनोदाः ॥ ८६ ॥

सव्यापारामहनि न तथा पीडयेन्मद्वियोगः
शङ्के रात्रौ गुरुतरशुचं निर्विनोदां सखीं ते ॥
मत्सन्देशैस्सुखयितुमलं पश्य साध्वीं निशीथे
तामुन्निद्रामवनिशयनां सन्नवातायनस्थः ॥ ८७ ॥

आधिक्षामां विरहशयने सन्निकीर्णैकपार्श्वां
प्राचीमूले तनुमिव कलामात्रशेषां हिमांशोः ॥
नीता रात्रिः क्षणमिव मया सार्धमिच्छारतैर्या
तामेवोष्णैर्विरहजनितैरश्रुभिर्यापयन्तीम् ॥ ८८ ॥

निःश्वासेनाधरकिसलयक्लेशिना विक्षिपन्तीं
शुद्धस्नानात् परुषमलकं नूनमागण्डलम्बम् ॥
मत्संयोगः क्षणमपि भवेत् स्वप्नजो ऽपीतिनिद्रा-
माकांक्षन्तीं नयनसलिलोत्पीडरुद्धावकाशाम् ॥ ८९ ॥

आद्ये बद्धा विरहदिवसे या शिखादाम हित्वा
शापस्यान्ते विगलितशुचा या मयोद्वेष्टनीया ॥
स्पर्शक्लिष्टामयमितनखेनासकृत् सारयन्तीं
गण्डाभोगात् कठिनविषमामेकवेणीं करेण ॥ ९० ॥

पादानिन्दोरमृतशिशिरान् जालमार्गप्रविष्टान्
पूर्वप्रीत्या गतमभिमुखं संनिवृत्तं तथैव ॥
चक्षुः खेदात् सलिलगुरुभिः पक्ष्मभिश्छादयन्तीं
साभ्रे ऽह्नीव स्थलकमलिनीं न प्रबुद्धां न सुप्ताम् ॥ ९१ ॥

सा सन्न्यस्ताभरणमबला कोमलं धारयन्ती
शय्योत्सङ्गे निहितमसकृद्दुःखदुःखेन गात्रम् ॥
त्वामप्यस्रं जललवमयं मोचयिष्यत्यवश्यं
प्रायः सर्वो भवति करुणावृत्तिरार्द्रान्तरात्मा ॥ ९२ ॥

जाने सख्यास्तव मयि मनस्संभृतस्नेहमस्मा-
दित्थम्भूतां प्रथमविरहे तामहं तर्कयामि ॥
वाचालं मां न खलु सुभगम्मन्यभावः करोति
प्रत्यक्षं ते निखिलमचिराद्भ्रातरुक्तं मया यत् ॥ ९३ ॥

रुद्धापाङ्गप्रसरमलकैरञ्जनस्नेहशून्यं
प्रत्यादेशादपि च मधुनो विस्मृतभ्रूविलासम् ॥
त्वय्यासन्ने नयनमुपरि स्पन्दि शङ्के मृगाक्ष्या
मीनक्षोभाकुलकुवलयश्रीतुलामेष्यतीति ॥ ९४ ॥

वामश्चास्याः कररुहपदैर्मुच्यमानो मदीयै-
र्मुक्ताजालं चिरविरचितं त्याजितो दैवगत्या ॥
सम्भोगान्ते मम समुचितो हस्तसंवाहनानां
यास्यत्यूरुः कनककदलीस्तम्भगौरश्चलत्वम् ॥ ८५ ॥

तस्मिन् काले जलद यदि सा लब्धनिद्रासुखा स्यात्
तत्रासीनः स्तनितविमुखो याममात्रं सहेथाः ॥
मा भूदस्याः प्रणयिनि मयि स्वप्नलब्धे कथञ्चित्
सद्यः कण्ठच्युतभुजलताग्रन्थि गाढोपगूढम् ॥ ८६ ॥

तामुत्थाप्य स्वजलकणिकाशीतलेनानिलेन
प्रत्याश्वस्तां सममभिनवैर्जालकैर्मालतीनाम् ॥
विद्युत्कम्पस्तिमितनयनां त्वत्सनाथे गवाक्षे
वक्तुं धीरस्तनितवचनैर्मानिनीं प्रक्रमेथाः ॥ ८७ ॥

भर्तुर्मित्रं प्रियमविधवे विद्धि मामम्बुवाहं
तत्सन्देशान्मनसिनिहितादागतं त्वत्समीपम् ॥
यो वृन्दानि त्वरयति पथि श्राम्यतां प्रोषितानां
मन्द्रस्निग्धैर्ध्वनिभिरबलावेणिमोचोत्सुकानि ॥ ८८ ॥

इत्याख्याते पवनतनयं मैथिलीवोन्मुखी सा
त्वामुत्कण्ठोच्छ्वसितहृदया वीक्ष्य सम्भाव्य चैवम् ॥
श्रोष्यत्यस्मात् परमवहिता सौम्य सीमन्तिनीनां
कान्तोदन्तः सुहृदुपगतस्सङ्गमात् किञ्चिदूनः ॥ ८९ ॥

तामायुष्मन् मम च वचनादात्मनश्चोपकर्तुं
ब्रूया एवं तव सहचरो रामगिर्याश्रमस्थः ॥
अव्यापन्नः कुशलमबले पृच्छति त्वां वियुक्तां ॥
भूतानां हि क्षयिषु करणेष्वाद्यमाश्वास्यमेतत् ॥ १०० ॥

अङ्गेनाङ्गं सुतनु तनुना गाढतप्तेन तप्तं
साश्रेणाश्रुद्रुतमविरतोत्कण्ठमुत्कण्ठितेन ॥
दीर्घोच्छ्वासं समधिकतरोच्छ्वासिना दूरवर्ती
सङ्कल्पैस्ते विशति विधिना वैरिणा रुद्धमार्गः ॥ १०१ ॥

शब्दाख्येयं यदपि किल ते यः सखीनां पुरस्तात्
कर्णे लोलः कथयितुमभूदाननस्पर्शलोभात् ॥
सो ऽतिक्रान्तः श्रवणविषयं लोचनाभ्यामदृश्य-
स्त्वामुत्कण्ठाविरचितपदं मन्मुखेनेदमाह ॥ १०२ ॥

श्यामास्वङ्गं चकितहरिणीप्रेक्षिते दृष्टिपातान्
गण्डच्छायां शशिनि शिखिनां वर्हभारेषु केशान् ॥
उत्पश्यामि प्रतनुषु नदीवीचिषु भ्रूविलासान्
हन्तैकस्थं क्वचिदपि न ते चण्डि सादृश्यमस्ति ॥ १०३ ॥

त्वामालिख्य प्रणयकुपितां धातुरागैश्शिलाया-
मात्मानं ते चरणपतितं यावदिच्छामि कर्तुम् ॥
अस्रैस्तावन्मुहुरुपचितैर्दृष्टिरालुप्यते मे
क्रूरस्तस्मिन्नपि न सहते सङ्गमं नौ कृतान्तः ॥ १०४ ॥

धारासिक्तस्थलसुरभिणस्त्वन्मुखस्यास्य वाले
दूरीभूतं प्रतनुमपि मां पञ्चवाणः क्षिणोति ॥
घर्मान्ते ऽस्मिन् विगणय कथं वासराणि व्रजेयु-
र्दिक्संसक्तप्रविततघनव्यस्तसूर्यातपानि ॥ १०५ ॥

मामाकाशप्रणिहितभुजं निर्दयाश्लेषहेतो-
र्लब्धायास्ते कथमपि मया स्वप्नसन्दर्शनेषु ॥
पश्यन्तीनां न खलु वहुशो न स्थलीदेवतानां
मुक्तास्थूलास्तरुकिसलयेष्वश्रुलेशाः पतन्ति ॥ १०६ ॥

भित्त्वा सद्यः किशलयपुटान् देवदारुद्रुमाणां
ये तत्क्षीरस्रुतिसुरभयो दक्षिणेनप्रवृत्ताः ॥
आलिङ्ग्यन्ते गुणवति मया ते तुषाराद्रिवाताः
पूर्व्वं स्पृष्टं यदि किल भवेदङ्गमेभिस्तवेति ॥ १०७ ॥

सङ्क्षिप्येत क्षणमिव कथं दीर्घयामा त्रियामा
सर्वावस्थास्वहरपि कथं मन्दमन्दातपं स्यात् ॥
इत्थं चेतश्चटुलनयने दुर्लभप्रार्थनं मे
गाढोष्माभिः कृतमशरणं त्वद्वियोगव्यथाभिः ॥ १०८ ॥

नन्वात्मानं बहु विगणयन्नात्मना नावलम्बे
तत् कल्याणि त्वमपि सुतरां मा गमः कातरत्वम् ॥
कस्यात्यन्तं सुखमुपगतं दुःखमेकान्ततो वा
नीचैर्गच्छत्युपरि च दशा चक्रनेमिक्रमेण ॥ १०९ ॥

शापान्तो मे भुजगशयनादुत्थिते शार्ङ्गपाणौ
मासानेतान् गमय चतुरो लोचने मीलयित्वा ॥
पश्चादावां विरहगुणितं तं तमात्माभिलाषं
निर्वेक्ष्यावः परिणतशरच्चन्द्रिकासु क्षपासु ॥ ११० ॥

भूयश्चापि त्वमसि शयने कण्ठलग्ना पुरा मे
निद्रां गत्वा किमपि रुदती सत्वरं विप्रबुद्धा ॥
सान्तर्हासं कथितमसकृत् पृच्छतश्च त्वया मे
दृष्टस्स्वप्ने कितव रमयन् कामपि त्वं मयेति ॥ १११ ॥

एतस्मान्मां कुशलिनमभिज्ञानदानाद्विदित्वा
मा कौलीनादसितनयने मय्यविश्वासिनी भूः ॥
स्नेहानाहुः किमपि विरहव्यापदस्ते ह्यभोग्या
दृष्टे वस्तुन्युपचितरसाः प्रेमराशीभवन्ति ॥ ११२ ॥

कच्चित् सौम्य व्यवसितमिदं बन्धुकृत्यं त्वया मे
प्रत्यादेशान्न खलु भवतो धीरतां तर्कयामि ॥
निःशब्दो ऽपि प्रदिशसि जलं याचितश्चातकेभ्यः
प्रत्युक्तं हि प्रणयिषु सतामीप्सितार्थक्रियैव ॥ ११३ ॥

आश्वास्यैनां प्रथमविरहादुग्रशोकां सखीं मे
शैलादस्मात् त्रिणयनवृषोत्खातकूटान्निवृत्तः ॥
साभिज्ञानप्रहितकुशलैस्तद्वचोभिर्ममापि
प्रातः कुन्दप्रसवशिथिलं जीवितं धारयेथाः ॥ ११४ ॥

एतत्कृत्वा प्रियसमुचितं प्रार्थनं चेतसो मे
सौहार्दाद्वा विधुर इति वा मय्यनुक्रोशबुद्ध्या ॥
इष्टान् देशान् विचर जलद प्रावृषा सम्भृतश्री-
र्मा भूदेवं क्वचिदपि न ते विद्युता विप्रयोगः ॥ ११५ ॥

श्रुत्वा वार्तां जलदकथितां तां धनेशो ऽपि सद्यः
शापस्यान्तं सदयहृदयस्संविधायास्तकोपः ॥
संयोज्यैतौ विगलितशुचौ दम्पती हृष्टचित्तौ
भोगानिष्टानविरतसुखं भोजयामास शश्वत् ॥ ११६ ॥

॥ इति श्रीकालिदासविरचितं मेघदूताभिधं महाकाव्यं सम्पूर्णम् ॥

TRANSLATION AND NOTES,

BY THE LATE

H. H. WILSON.

PREFACE TO THE SECOND EDITION (1843),

BY THE LATE H. H. WILSON.

The advantages that have been found to result from the publication of the First Book of the Hitopadeśa, and the Selections from the Mahābhārata, as Class-books for the East-India College, have induced Professor Johnson to prepare an edition of the Megha Dūta, or Cloud Messenger, for the same purpose, on a similar plan.

The Text of the Megha Dūta was printed in the year 1813, at Calcutta. It has the faults of most of the early-printed Sanskrit books; the words are altogether unseparated, and the Text is not always accurate. In the present edition, these defects have been remedied; the faulty passages have been corrected; and the words have been detached wherever their separation was consistent with an observance of the laws that regulate euphonic combination. A Glossary, intended to serve at once as a Lexicon and a Grammar to the Text, compiled by Professor Johnson, is added to the publication.

As the style of the poem is more difficult than that of the preceding Class-books, Professor Johnson has considered it desirable to reprint the Translation in English Verse, which was the principal object of the original publication in Calcutta; for, as considerable freedom, or, it may sometimes be thought, license, was taken in that Translation, its use will not, it is to be expected, preclude the necessity of mental effort on the part of the Student, in order to develop the sense of the Sanskrit Text, whilst it may not unallowably lighten his labour, by furnishing him with a general notion of its purport. I have acquiesced in the republication, in the hope that it will afford no greater help than it is designed to render; for experience has satisfied me that the aid of Translations, in the study of any language, except for a short time, perhaps, in the earliest stages of it, is exceedingly mischievous and deceptive. It induces carelessness, encourages indolence, exercises no faculty but the memory, and employs that faculty with so little energy of application, that the impressions received are faint and superficial, and fade and are effaced almost as soon as they are made. The progress effected

with such assistance is a mere waste of even the scant expenditure of time and trouble with which it has been attained; for it is unreal—a mere mockery—as the learner will soon discover, to his surprise, and, if he feel rightly, to his mortification, when he tries his strength upon passages unprovided with such illusory aid, and finds that he is as little able to understand them as if his studies were yet to be begun. It has been with some reluctance, therefore, that I have assented to the proposition; and have done so only in the trust that the verse translation will by no means obviate the necessity of independent exertion.

The Translation of the Megha Dūta was the first attempt made by me to interest European readers in the results of my Sanskrit studies. It has the imperfections of a juvenile work; and the Translator has no doubt sometimes not only departed from his original further than was necessary, but further than was justifiable; and has occasionally mistaken its meaning. Some of the mistakes I have corrected: and in some instances have altered the arrangement of the lines, so as to adhere more nearly to the order of the original. I have not cared, however, to render the version much closer or more faithful; as even had I been inclined to take the trouble, the circumstance of the book becoming a class-book would have deterred me from the attempt: but it is very possible, that whatever poetical fidelity the version may possess, might have been injured by verbal approximation; and that the attempt to give a more literal likeness of the poem of Kālidāsa would only have impaired the similitude of its expression.

I have gone over the Notes with more attention, and have continued the information they convey to the present time. I have added some, and omitted some, especially those which were designed to place the parallel passages of European poets in contiguity with the language and sentiments of the Indian bard. Such analogies will readily suggest themselves to well-educated minds; and it cannot be necessary to endeavour to prove to them, that Imagination, Feeling, and Taste, are not exclusively the products of the Western Hemisphere.

The Megha Dūta, or Cloud Messenger, is recommended to a Student of Sanskrit by its style and by its subject. The style is somewhat difficult, but the difficulty arises from no faults of conception or construction. There must, of course, be some unfamiliar imagery, some figures of purely local associations, in every foreign—in every Oriental composition; but, with a few possible exceptions, the Megha Dūta contains no ideas that may not be readily apprehended by European intellect. It has no miserable conceits, no enigmatical puzzles, which bewilder a poetic reader, and overwhelm a prosaïc one with despair; and which, when the riddle is solved, offer no compensation for the labour of solution. The language,

although remarkable for the richness of its compounds, is not disfigured by their extravagance: the order of the sentences is in general the natural one, with no more violent inversion than is indispensable for the convenience of the rhythm. The metre combines melody and dignity in a very extraordinary manner; and will bear an advantageous comparison, in both respects, with the best specimens of uniform verse in the poetry of any language, living or dead.

The subject of the poem is simple and ingenious: a Yaksha, a divinity of an inferior order, an attendant upon the god of riches, Kuvera, and one of a class which, as it appears from the poem, is characterized by a benevolent spirit, a gentle temper, and an affectionate disposition, has incurred the displeasure of his sovereign, and has been condemned by him to a twelvemonths' exile from his home. In the solitary but sacred forest in which he spends the period of his banishment, the Yaksha's most urgent care is to find an opportunity of conveying intelligence and consolation to his wife; and, in the wildness of his grief, he fancies that he discovers a friendly messenger in a cloud—one of those noble masses which seem almost instinct with life, as they traverse a tropical sky in the commencement of the Monsoon, and move with slow and solemn progression from the equatorial ocean to the snows of the Himālaya. In the spirit of this bold but not unnatural personification, the Yaksha addresses the Cloud, and entrusts to it the message he yearns to despatch to the absent object of his attachment. He describes the direction in which the Cloud is to travel—one marked out for it, indeed, by the eternal laws of nature; and takes this opportunity of alluding to the most important scenes of Hindu mythology and tradition; not with the dulness of prosaïc detail, but with that true poetic pencil which, by a few happy touches, brings the subject of the description vividly before the mind's eye. Arrived at the end of the journey, the condition of his beloved wife is the theme of the exile's anticipations, and is dwelt upon with equal delicacy and truth; and the poem terminates with the message that is intended to assuage her grief and animate her hopes. The whole of this part of the composition is distinguished by the graceful expression of natural and amiable feelings, and cannot fail to leave a favourable impression of the national character; whilst the merely descriptive portion introduces the student to a knowledge of a variety of objects of local, traditional, and mythological value, with which it is his duty to become familiar; and which he will, when in India, contemplate with additional interest and pleasure, from his previous acquaintance with the verses of Kālidāsa.

Little is known of the literary history of the Megha Dūta. It is, by common assent, attributed to Kālidāṣa, a celebrated poet, who is reputed to have been one of the ornaments of the Court of Vikramāditya, king of Ujayin, whose reign,

used as a chronological epoch by the Hindus, is placed 56 years before the Christian æra. There is no reason to dispute the truth of these traditions. The poem undoubtedly belongs to a classical period of Hindu Literature; and that period, there is reason to believe, did not long survive the first centuries of Christianity. At a later date, the Poets were men of more scholarship than imagination, and substituted an overwrought display of the powers of the language for the enforced utterance of the dictates of the feeling or the fancy. This is not the case with the Megha Dūta; and although it is rather of a more sustained elevation of language than other works attributed to the same author, particularly his dramatic compositions, Śakuntalā, and Vikrama and Urvasī, yet there is a community of character in them, a similar fidelity to nature, a like delicacy and tenderness of feeling, and the same felicity of description, gracefulness of imagery, and elegance of expression, which leave it sufficiently probable that they are the works of the same master-hand. There are, indeed, in the Vikrama and Urvasī, especially, passages which call the Megha Dūta to recollection; and in one place, where the deserted monarch inquires of the passing Cloud whither Urvasī has fled, we have the germ of the perhaps later poem, the Cloud Messenger. Of the other works attributed to Kālidāsa, the Ṛitu-sanhāra, Raghuvanśa, Mālavikāgnimitra, Kumāra-sambhava, Śṛingāra-tilaka, Prasnottara-mālā, Hāsyārṇava, and Śruta-bodha, some of them are certainly not of his composition.

The Text of the Megha Dūta has been the subject of very industrious illustration, and, as noticed in the Preface to the first edition, the copy then consulted comprehended no fewer than six commentaries. This Manuscript, the property of Mr. Colebrooke, is now in the Library at the India-House, and has been made use of by Professor Johnson in the present edition. The text of the poem has been also printed at Bonn, from Manuscripts in the Royal Libraries of Paris and Copenhagen, by M. Gildemeister, with Notes of various readings, and a useful Glossary.

MEGHA DŪTA,

OR

CLOUD MESSENGER.

I.

WHERE Rāmagiri's cool, dark woods extend,
And those pure streams, where Sīta bathed, descend;
Spoiled of his glories, severed from his wife,
A banished Yaksha passed his lonely life:

LINE 1.—Rāmagiri] Is a compound term signifying The mountain of Rāma, and may be applied to any of those hills in which the hero resided during his exile or peregrinations. His first and most celebrated residence was the mountain Chitrakūṭa in Bundelcund, now known by the name of Comptah, and still a place of sanctity and pilgrimage. We find that tradition has assigned to another mountain, a part of the Kimoor range, the honour of affording him, and his companions, Sītā and Lakshmaṇa, a temporary asylum, upon his progress to the south; and it is consequently held in veneration by the neighbouring villagers: see Capt. Blunt's journey from Chunarghur to Yertnagoodum, Asiatic Researches, vii. 60. An account of a journey from Mirzapore to Nagpore, however, in the Asiatic Annual Register for 1806, has determined the situation of the scene of the present poem to be in the vicinity of the latter city. The modern name of the mountain is there stated to be Ramtéc: it is marked in the maps Ramtege; but I understand the proper word is Rāmtinki, which, in the Marhatta language, has probably the same import as Rāmagiri, The hill of Rāma. It is situated but a short distance to the north of Nagpore; and is covered with buildings consecrated to Rāma and his associates, which receive the periodical visits of numerous and devout pilgrims.

2.—Where Sīta bathed.] In his exile, Rāma was accompanied by his younger brother, Lakshmaṇa, and his faithful consort Sītā, or, as she is called in the original, the daughter of Janaka, until the latter was carried off by the demon or giant Rāvaṇa: see the Rāmāyaṇa. The performance of her ablutions in the springs of the mountain is here stated to have rendered their water the object of religious veneration.

4.—A Yaksha] Is a demigod, of which there exists a Gaṇa or class. They have few peculiar attributes, and are regarded only as the companions or attendants of Kuvera, the god of wealth. The word is derived from यक्ष "to worship;" either because they minister to Kuvera,

Doomed, by his lord's stern sentence, to sustain
Twelve tedious months of solitude and pain.

II.

To these drear hills through circling days confined,
In dull unvaried grief, the god repined;
And sorrow, withering every youthful charm,
Had slipped the golden bracelet from his arm;
When with Āshārha's glooms the air was hung,
And one dark Cloud around the mountain clung;

are reverenced themselves by men, or are beloved by the Apsaras, the courtezans of Indra's heaven. They have, however, their own female companions, or wives; as appears by the poem. One writer, cited and censured by a Commentator on the Amara Kosha, derives the name from जक्ष "to eat," because he says they devour children. Occasionally, indeed, the Yakshas appear as imps of evil; but in general their character is perfectly inoffensive.

5.—The lord of the Yakshas is Kuvera, who, in Hindu mythology, performs the functions of the Grecian Plutus. He is the god of wealth, and master of nine inestimable treasures. His capital is situated on mount Kailāsa, and inhabited by Yakshas, Kinnaras, and other inferior deities. He has a variety of appellations alluding to these circumstances, but is most commonly designated by the one here employed. The term is expressive of his deformity, being derived from कु "vile," and वेर "body;" and he is described as having three legs, and but eight teeth. No images of him occur, nor is any particular worship paid to him; and in these respects there is a considerable analogy between him and his Grecian parallel. Plutus is described as blind, malignant, and cowardly; and seems to have received but very slender homage from Greek or Roman devotion. The term "sentence," here used, is, more literally, "curse." The text also states that it was incurred by a neglect of duty, the Yaksha having been heedless in his office, स्वाधिकारप्रमत्तः. According to the Commentators, he was the warder of the gate of Kuvera's garden; and, quitting his post for a season, allowed Indra's elephant to commit a trespass, and trample down the flower-beds.

10.—Had slipped the golden bracelet from his arm.] This is a favourite idea with Hindu poets, and repeatedly occurs: thus, in the elegant drama of Śakuntalā, Dushyanta says:

इदमशिशिरैरन्तस्तापाद्विवर्णमणीकृतं
निशि निशि भुजन्यस्तापाङ्गप्रसारिभिरश्रुभिः।
अनभिलुलितज्याघाताङ्कान्मुहुर्मणिबन्धनात्
कनकवलयं स्रस्तं स्रस्तं मया प्रतिसार्यते॥

or, in Sir William Jones's version,

"This golden bracelet, sullied by the flame which preys on me, and which no dew mitigates, but the tears gushing nightly from my eyes, has fallen again and again on my wrist, and has been replaced on my emaciated arm."

11.—When with Āshārha's glooms.] The month Āshāḍ'ha or Āshār'ha comprehends the latter part of June and the commencement of July, and is the period about which the south-west monsoon, or rainy season, usually sets in.

In form, some elephant, whose sportive rage,
Ramparts, scarce equal to his might, engage.

III.

Long on the mass of mead-reviving dew
The heavenly exile fixed his eager view;
And still the melancholy tear suppressed,
Though bitterest sorrow wrung his heaving breast.
For e'en the happy husband, as he folds
His cherished partner in his arms, beholds
This gathering darkness with a troubled heart:
What must they feel, whom fate and distance part!

IV.

Such were the Yaksha's thoughts; but fancy found
Some solace in the glooms that deepened round;
And bade him hail amidst the labouring air,
A friendly envoy to his distant fair;
Who, charged with grateful tidings, might impart
New life and pleasure to her drooping heart.

V.

Cheered with the thought, he culled each budding flower,
And wildly wooed the fertilizing power;

13.—In form, some elephant.] Thus, in the Purāṇa Sarvaswa, clouds are described as

महिषाश्च वराहाश्च मत्तमातङ्गरूपिणः

"Shaped like buffaloes, boars, and wild elephants."

In Chapman's Bussy D'Ambois, they are said to assume,

In our faulty apprehensions,
The forms of dragons, lions, elephants.

And Shakspeare, although he omits the elephant, gives them, with his usual overflow of imagery, a great variety of shapes,—

Sometimes we see a cloud that's dragonish,
A vapour sometimes like a bear or lion,
A towered citadel, a pendant rock,
A forked mountain, or blue promontory,
With trees upon 't, that nod unto the world,
And mock our eyes with air.—ANTONY AND CLEOPATRA.

19.—For e'en the happy husband.] The commencement of the rainy season being peculiarly delightful in Hindustan, from the contrast it affords to the sultry weather immediately preceding it, and the refreshing sensations it excites, becomes to the lover and the poet the same source of love and tenderness as the season of Spring is to the young and poetical in Europe.

(For who, a prey to agonizing grief,
Explores not idlest sources for relief;
And, as to creatures sensible of pain,
To lifeless nature loves not to complain?)
Due homage offered, and oblations made,
The Yaksha thus the Cloud majestic prayed:—

35.—And oblations made.] The oblation of the blossoms of the Kuṭaja, "a small tree," (Wrightea antidysenterica) is called Argha (अर्घ) in the original, a religious rite, which seems to be analogous to the libation of the earlier periods of the Grecian ritual. अर्घ, in the Amara Kosha, is described as a species of worship, and is perhaps more properly the act of offering a libation to a venerable person, or to a deity; although it also implies the oblation itself, otherwise denominated अर्घ्य. This oblation, of which water forms the basis, is presented in a cup, a shell, or in any metallic oblong and boat-shaped vessel. The vessel, in the spoken dialects, is called by a similar name ارگھا "Arghā." Indeed, Mr. Wilford states, Asiatic Researches, iii. 364, and viii. 274, that Argha, in Sanskrit, means "a boat;" whence he deduces the ship Argo, etc.; and whence, with Mr. Bryant's assistance, we may deduce the Ark of Scripture. The Sanskrit word, however, has not been found in any of the vocabularies of the language, with the import Mr. Wilford has assigned to it.

The oblation called Argha or Arghya, generally considered, comprises eight articles, thus enumerated:

आपः क्षीरं कुशाग्राणि दधि सर्पिश्च तण्डुलाः ।
यवाः सिद्धार्थकं चैव अष्टाङ्गार्घ्यं प्रकीर्तितम् ॥

"The eight-fold Arghya is formed of water, milk, the points of Kuśa-grass, curds, clarified butter, rice, barley, and white mustard."

In the Āchāra Darśa of Śridatta, in a passage quoted from the Devī Purāṇa, they are stated somewhat differently; thus,

रक्तविल्वाक्षतैः पुष्पैर्दधिदूर्वाकुशैस्तिलैः ।
सामान्यः सर्वदेवानामर्घो ऽयं परिकीर्तितः

"The general Argha, proper for any of the gods, consists of saffron, the Bel, unbroken grain, flowers, curds, Dūrba-grass, Kuśa-grass, and Sesamum."

Water is not mentioned here, being considered as the vehicle of the whole. The same author adds, that should any of these not be procurable, they may be supplied by the imagination:

अभावे दधिदूर्वादेर्मानसं वा प्रकल्पयेत् ॥

Besides the Argha common to all the gods, there are peculiar ones for separate deities: thus we find a few new-blown buds are sufficient for a cloud; and in the Purāṇa Sarvaswa, the Argha for the Sun is thus enumerated,

चन्दनोदकसम्मिश्रं दत्त्वार्घ्यं कुसुमं रवेः

"Having presented an Arghya to the Sun, of water mixed with sandal, and flowers:"

and an oblation to the same planet, as given by Mr. Colebrooke, Asiatic Researches, v. 357, is said to consist of Tila, flowers, barley, water and red sanders. Water alone is also sufficient to constitute the Argha. In the articles which form the Argha of the Hindus, as well as in the mode

VI.

Hail, friend of Indra, counsellor divine,
Illustrious offspring of a glorious line!
Wearer of shapes at will; thy worth I know,
And bold entrust thee with my fated woe:

of presentation, that of pouring it out, or libating, we trace its analogy with the ancient libation. Of course, wine could never enter into Hindu offerings of this kind; but we find that the Greeks had their *νηφάλια ἱερὰ* or "sober sacrifices," from which wine was excluded. These were of four kinds: *τὰ ὑδρόσπονδα*, "libations of water," *τὰ μελίσπονδα* "of honey," *τὰ γαλακτόσπονδα* "of milk," and *τὰ ἐλαιόσπονδα* "of oil;" which liquors were sometimes mixed with one another. According to Porphyry, most of the libations in the primitive times were *νηφάλιοι*. See Potter's Antiquities of Greece. We have here, then, three of the four fluid substances of an Argha, as first enumerated above, if we may compare the clarified butter with the oil: honey would, of course, be omitted on the same account as wine, being a prohibited article in Hindu law. With respect to the solid parts of the offering, a reference to the same authority will show that they consisted of green herbs, grains, fruits, flowers, and frankincense; analogous to the grasses, rice, barley, flowers, sandal, etc., of the Sanskrit formulæ.

37.—Hail, friend of Indra!] Indra is the sovereign deity of Swarga, or the Hindu Olympus. The cloud is here considered as his friend or counsellor, in allusion to his functions as regent of the atmosphere, where he appears in the character of the Jupiter Tonans, *Νεφεληγερέτα Ζεύς*. The appellative मघवत्, used in the original, is considered, by Etymologists, as irregularly derived from the passive form of मह, "to adore," "to worship."

38.—Illustrious offspring of a glorious line.] According to the original, "Descended from the celebrated line of the Pushkarāvartakas," translated, in a prose version of this passage, "Diluvian Clouds:" see Colebrooke on Sanskrit and Prakrit Prosody, Asiatic Researches, Vol. x. Clouds, agreeably to the Brahmāṇda Purāṇa, are divided into three classes, according to their origin from fire, the breath of Brahmā, or the wings of the mountains, which were cut off by Indra (पक्ष). These latter are also called पुष्करावर्तक, being especially the receptacles of water. Thus, in the Purāṇa Sarvaswa,

पुष्करा नाम ते मेघा वृहतस्तोयमत्सराः
पुष्करावर्तकास्तेन कारणेनेह शब्दिकाः ॥

"The clouds called Pushkarā are those large clouds which are insatiable of water; and, on that account, they are called in this world, Pushkarāvartakas."

So also it is said, upon the authority of the Vāyu, Linga, and Matsya Purāṇas, "The third class of clouds is that of the Pakshaja, or those which were originally the wings of the mountains that were cut off by Indra. These are also termed Pushkarāvartakas, from their including water in their vortices. These are the largest and most formidable of all; and those which, at the end of the Yugas and Kalpas, pour down the waters of the Deluge." Vishṇu Purāṇa, p. 231, note.

39.—Wearer of shapes at will;] Or, Kāmarūpa; from काम "desire," and रूप "form," "shape": thus Socrates, in the "Clouds:"

Σω. Γίνονται πανθ' ὅτι ἂν βώλωνται.
Soc. Why, then,
Clouds can assume what shapes they will, believe me!
—CUMBERLAND'S Translation.

For, better far, solicitation fail
With high desert, than with the base prevail.

VII.

Thou art the wretch's aid, affliction's friend;
To me, unfortunate, thy succour lend:
My lonely state compassionate behold,
Who mourn the vengeance of the god of gold;
Condemned amidst these dreary rocks to pine,
And all I wish, and all I love, resign.
Where dwell the Yakshas in their sparkling fields
And Śiva's crescent groves surrounding gilds,
Direct thy licensed journey, and relate
To her who mourns in Alakā, my fate.

VIII.

Still, as thou mountest on thine airy flight,
Shall widowed wives behold thee with delight;
With eager gaze, their long locks drawn apart,
Whilst hope re-animates each drooping heart:
Nor less shall husbands, as thy course they trace,
Expect at hand a faithful wife's embrace;
Unless, like me, in servitude they bend,
And on another's lordly will depend.

41.—For, better far, solicitation fail, etc.] This is a sentiment of rather an original strain, and indicates considerable elevation of mind. Something of the same kind occurs in Massinger's play of the "Bondman;" where Pisander says,

I'd rather fall under so just a judge,
Than be acquitted by a judge corrupt
And partial in his censure.

46.—The god of gold,] Kuvera. See above.

50.—Where Śiva's crescent groves surrounding gilds.] The crest of Śiva is the new moon, which is sometimes described as forming a third eye in his forehead. The Himālaya mountains, amongst which we shall hereafter find Kailāsa to be situated, are Śiva's favourite haunts. He also resides occasionally on that mountain, and is represented as the particular friend and frequent guest of Kuvera.

52.—Alakā is the capital of Kuvera, and the residence of his dependent deities.

IX.

The gentle breeze shall fan thy stately way,
In sportive wreathes the cranes around thee play;
Pleased on thy left the Chātaka, along
64 Pursue thy path, and cheer it with his song.

62.—Valākā (वलाका) is said, in Mr. Colebrooke's Amara Kosha, to mean a "small crane." The word is always feminine, and perhaps therefore means the female bird only. Indeed, some of the Commentators on this poem call it the female of the Vaka (वक), Ardea Torra and Putea. The rainy season is that of their gestation; which explains their attachment to the Cloud, and the allusion to its impregnating faculty mentioned in the text of the original, गर्भाधानक्षमपरिचयम्. The periodical journeys and orderly flight of this kind of bird have long furnished classical poetry with embellishments: they are frequently alluded to by Homer, as are the wild geese, of which mention is also made below:—thus, in the Iliad, Book ii. 459:

Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλὰ,
Χηνῶν, ἢ γεράνων, ἢ κύκνων δουλιχοδείρων,
'Ασίῳ ἐν λειμῶνι, Καϋστρίου ἀμφὶ ῥέεθρα.
Not less their number than th' embodied cranes,
Or milk-white swans in Asia's watery plains,
That o'er the windings of Caÿster's springs,
Stretch their long necks and clap their rustling wings.—Pope.

The translator has omitted the geese. Milton also describes the flight of these birds:

So steers the prudent crane
Her annual voyage, borne on winds.—Paradise Lost, vii. 436.

And again, line 442:

Others on silver lakes and rivers bathed
Their downy breast.———
———Yet oft they quit
The dank, and, rising on stiff pennons, tower
The mid aërial sky.

63.—The Chātaka is a bird supposed to drink no water but rain-water: of course he always makes a prominent figure in the description of wet or cloudy weather. Thus in the rainy season of our author's (ऋतुसंहार) "Ṛitu Sanhāra," or Assemblage of Seasons:

तृषाकुलैश्चातकपक्षिणां कुलैः
प्रयाचितास्तोयभरावलम्बिनः।
प्रयान्ति मन्दं नववारिधारिणो
वलाहकाः श्रोत्रमनोहरस्वनाः॥

"The thirsty Chātaka impatient eyes
The promised waters of the labouring skies;
Where heavy Clouds, with low but pleasing song,
In slow procession murmuring move along."

The Chātaka is the Cuculus Melanoleucus. The term वाम is rendered by the Commentators in general "left," on the left side; but Rāmanāt'h Tarkalankāra interprets it "beautiful"; and maintains that the cry of birds, to be auspicious, should be upon the right side, not upon the left.

X.

Sure thou shalt find the partner of my woes
True to her faith, and stranger to repose;
Her task to weep our destiny severe,
And count the moments of the lingering year.
A painful life she leads, but still she lives,
Whilst hope its aid invigorating gives;
For female hearts, though fragile as the flower,
Are firm, when closed by hope's investing power.

XI.

And when thy thunders soothe the parching earth,
And showers, expected, raise her mushroom birth;
The swans for mount Kailāsa shall prepare,
And track thy course attendant through the air.

XII.

Short be thy farewell to this hill addressed;
This hill with Rāma's holy feet imprest;
Thine ancient friend, whose scorching sorrows mourn
Thy frequent absence and delayed return.

Bharata Mallika, however, cites astrological writers to prove that the Chātaka is one of the exceptions to this rule:

वर्हिणश्चातकाश्चाषा ये च पुंसङ्गिताः खगाः ।
मृगा वा वामगा हृष्टाः सैन्यसम्पद्बलप्रदाः ॥

"Peacocks, Chātakas, Chāshas (blue jays), and other male birds, occasionally also antelopes, going cheerfully along the left, give good fortune to the host."

The Greek notions agreed with those of Rāmanāt'h, and considered the flight of birds upon the right side to be auspicious: the Romans made it the left; but this difference arose from the situation of the observer, as in both cases the auspicious quarter was the east; the *οἰωνοπόλος* facing the north, and Aruspex the south. In general, according to the Hindus, those omens which occur upon the left side are unpropitious.

75.—"The Rājahansas, desirous of going to the lake Mānasa, shall accompany thee as far as Kailāsa, having laid in their provisions from the new shoots of the filaments of the stalk of the lotus." This is the closer reading of the text. Kailāsa is, properly speaking, a mythological mountain; but the name is also applied to the lofty range that runs parallel with the Himālaya, on the north of that chain. The lake Mānasa lies between the two ranges; and it is quite true, that it is the especial resort of the wild grey goose at the beginning of the rainy season; "Those birds finding in the rocks bordering on the lake an agreeable and safe asylum, when the swell of the rivers in the rains and the inundation of the plains conceal their usual

XIII.

Yet ere thine ear can drink what love inspires,
The lengthened way my guiding aid requires.
Oft on whose path full many a lofty hill
Shall ease thy toils, and many a cooling rill.

XIV.

Rise from these streams, and seek the upper sky;
Then to the north with daring pinions fly.
The beauteous sylphs shall mark thee with amaze,
As backward bent thou strik'st their upward gaze,
In doubt if by the gale abruptly torn,
Some mountain-peak along the air is borne.
The ponderous Elephants, who prop the skies,
Shall view thy form expansive with surprise;

food. Moorcroft's Journey to Mānasarovara: Asiatic Researches, xii. 466. The Rājahansa is described as a kind of goose with white body and red legs and bill; whence Mr. Ellis affirms that it is properly applicable to the Phœnicopteros, or flamingo. Asiatic Researches, xiv. 28, note.

78.—With Rāma's holy feet imprest.] In the original text we have, "marked with the steps of Raghupati, venerated of men." This appellation is given to Rāma, as the most distinguished, the lord or master as it were, of the line of Raghu, an ancestor of that warrior, and himself a celebrated hero and sovereign. Rāma is hence also termed Rāghava (राघव), a regular derivative from Raghu, implying family descent. The exploits of the two heroes form the chief subject of another poem by our author, entitled Raghuvanśa (रघुवंश), or, The Race of Raghu.

85.—We now begin the geographical part of the poem; which, as far as it can be made out through the difference of ancient and modern appellations, seems to be very accurately conceived. The two extreme points of the Cloud's progress are, the vicinity of Nagpore, as mentioned in the note on Line 1, and the mountain Kailāsa, or rather the Himālaya range. During this course, the poet notices some of the most celebrated places, with the greater number of which we are still acquainted. In the first instance, we have here his direction due north from the mountain of Rāmagiri; and we shall notice the other points as they occur.

87.—Literally, the wives of the Siddhas. The Siddhas are originally human beings, but who, by devout abstraction, have attained superhuman powers, and a station apparently intermediate between men and gods. They tenant the upper regions of the air.

91.—Each of the four quarters, and the four intermediate points of the compass, has, according to the Hindus, a regent or presiding deity. Each of these deities also has his male and female elephant. The names of them all are enumerated in the following verse of the Amara Kosha:

ऐरावतः पुण्डरीको वामनः कुमुदोऽञ्जनः ।
पुष्पदन्तः सार्वभौमः सुप्रतीकश्च दिग्गजाः ॥

"Airāvata, Puṇḍarīka, Vāmana, Kumuda, Anjana, Pushpadanta, Sārvabhauma, and Supratīka, (are) the elephants of the sky."

Now first their arrogance exchanged for shame,
Lost in thy bulk their long unrivalled fame.

XV.

Eastward, where various gems, with blending ray,
In Indra's bow o'er yonder hillock play,
And on thy shadowy form such radiance shed,
As peacock's plumes around a Kṛishṇa spread,

XVI.

Direct thy course: to Mālas smiling ground,
Where fragrant tillage breathes the fields around;
Thy fertile gifts, which looks of love reward,
Where bright-eyed peasants tread the verdant sward.

95.—A reference to the map will show that it was necessary for the Cloud to begin the tour by travelling towards the east, in order to get round the lofty hills which in a manner form the eastern boundary of the Vindhya chain. It would otherwise have been requisite to have taken it across the almost inaccessible part of those mountains, where the poet could not have accompanied it; and which would also have offended some peculiar notions entertained by the Hindus of the Vindhya hills, as we shall again have occasion to remark.

96.—Indra's bow is the rainbow.

97.—The body of Kṛishṇa is represented of a dark blue colour; and the plumes of the peacock are frequently arranged upon the images of this deity. Allusion is especially made to Kṛishṇa in his juvenile character, as a cow-herd in the groves of Vṛindāvana.

99.—It is not easy, after the lapse of ages, to ascertain precisely the site of several places enumerated in the poem before us. The easterly progress of the Cloud, and the subsequent direction by which he is to reach the mountain Āmrakūṭa, prove that the place here mentioned must be somewhere in the immediate vicinity of Ruttunpoor, the chief town of the northern half of the province of Cheteesger'h, and described in Captain Blunt's tour, Asiatic Researches, Vol. vii., and also in that of Mr. Colebrooke, published in the Asiatic Annual Register for 1806. The only modern traces that can be found of it are in a place called Malda, a little to the north of Ruttunpoor. In Ptolemy's map, there is a town called Maleta; and situated, with respect to the Vindhya mountains, similarly with the Māla of our poet. I should have supposed that the Māla mentioned from the geography of the Purāṇas by Mr. Wilford (Asiatic Researches, viii. 336) was the same with the place alluded to in the text of Kālidāsa: if, however, that gentleman is correct in applying the name to the Malbhoom of Midnapoor, it will be much further to the east than will do for our present purpose, and must be an entirely different place. There is little reason to think that either of these Mālas are the country of the Malli, who are mentioned by Pliny; and who are more probably the same with the *Μαλλοὶ* of Arrian, and the inhabitants, as is stated by Major Rennell, of the province of Multan.

XVII.

Thence sailing north, and veering to the west,
104 On Āmrakūṭa's lofty ridges rest.
Oft have thy showers the mountain's flames allayed;
Then fear not wearied to demand its aid.
Not e'en the basest, when a falling friend
108 Solicits help it once was his to lend,
The aid that gratitude exacts denies:
Much less shall noble minds the claim despise.

XVIII.

When o'er the wooded mountain's towering head
112 Thy hovering shades like flowing tresses spread,
Its form shall shine with charms unknown before,
That heavenly hosts may gaze at, and adore;
This earth's round breast, bright swelling from the ground,
116 And with thy orb as with a nipple crowned.

104.—The course pointed out to the Cloud, and an allusion which follows to the vicinity of the Narmadā river, furnish us with reasons for supposing that the mountain here mentioned is that more commonly designated by the name of Omerkuntuk. The change of sound is not more violent than it is in a number of evident corruptions from the Sanskrit language, now current in the dialects of India. The term Āmrakūṭa means the Mango Peak, and refers to the abundance of mango-trees in the incumbent and surrounding forests. Should this conjecture be correct, it will invalidate the derivation assigned with some ingenuity to the word Omerkuntuk, in a prefatory note to a pleasing little oriental poem published in England, called the Metamorphosis of Sona. The author of that note imagines the proper name to be Omer Khandaka; and he is happy in the affinity of the sound, though not in his definition of the sense, as "the district of Omer" is exceedingly unmeaning, and erroneous. Amara Khandaka might mean the "immortal portion," but I do not know of any reason for assigning such an epithet to the mountain in question.

107.—The Hindus have been the object of much idle panegyric, and equally idle detraction. Some writers have invested them with every amiable attribute, and they have been deprived by others of the common virtues of humanity. Amongst the excellencies denied to them, gratitude has been always particularized; and there are many of the European residents in India who scarcely imagine that the natives of the country ever heard of such a sentiment. To them, and to all detractors on this head, the above verse is a satisfactory reply; and that no doubt of its tenor may remain, I add a literal translation of the original passage: "Even a low man, when his friend comes to him for assistance, will not turn away his face, in consideration of former kindness;—how, therefore, should the exalted act thus?"

XIX.

Next, bending downwards from thy lofty flight,
On Chitrakūṭa's humbler peak alight;
O'er the tall hill thy weariness forego,
120 And quenching rain-drops on its flames bestow;
For speedy fruits are certain to await
Assistance yielded to the good and great.

XX.

Thence journeying onwards, Vindhya's ridgy chain,
124 And Reva's rill, that bathes its foot, attain;

117.—The mountain here mentioned must be in the vicinity of Omerkuntuk, and part of the same range: the name signifies, "the variegated or wonderful peak," and is applied to a number of hills: the most famous hill of this name, as was mentioned in the first note, is situated in Bundelkund.

123.—The Vindhya range of mountains holds a very distinguished station both in the mythology and geography of Hindustan: these points are both discussed at some length in the tour from Mirzapore to Nagpore, already cited; and, as in those passages which I have been able to investigate I find a perfectly accurate statement, I shall here transcribe the words of its author:

"Bind'h, in Sanskrit named Vind'hya, constitutes the limit between Hindustan and the Deccan. The most ancient Hindu authors assign it as the southern boundary of the region which they denominate Āryabhūma or Āryaverta. Modern authors, in like manner, make this the line which discriminates the northern from the southern nations of India. It reaches almost from the eastern to the western sea; and the highest part of the range deviates little from the line of the tropic. The mountainous tract, however, which retains the appellation, spreads much more widely: it meets the Ganges in several places towards the north; and the Godāveri is held to be its southern limit.

"Sanskrit etymologists deduce its name from a circumstance to which I have just now alluded: it is called Bind'hya, says the author of a Commentary on the Amercosh, because people think (ध्यायन्ति) the progress of the sun is obstructed (वैन्ध) by it. Suitably to this notion, the most elevated ridge of this tropical range of mountains is found to run from a point that lies between Chhota Nagpore and Palamu, to another that is situated in the vicinity of Ougein. But the course of the Nermadā river better indicates the direction of the principal range of the Vind'h hills. From Amracūṭa, where this river has its source, on the same spot with the Sone and the Hatsu, to the gulf of Cambaya, where it disembogues itself into the sea, the channel of the Nermadā is confined by a range or hills, or by a tract of elevated ground, in which numerous rivers take their rise; and by their subsequent course towards the Sone and Jamuna on one side, and towards the Tapti and Oodaver on the other, sufficiently indicate the superior elevation of that tract through which the Nermadā has forced its way.

"The vast extent of this mountainous tract, contrasted with the small elevation of these hills, viewed from the plains of Hindustan, has furnished grounds for a legend to which the mytho-

Whose slender streams upon the brown hill's side,
Like painted streaks upon the dusky hide
Of the tall elephant—in bright display,
Through stones and rocks wind slow their arduous way.

XXI.

Here the soft dews thy path has lost resume,
And sip the gelid current's rich perfume,
Where the wild elephant delights to shed
The juice exuding fragrant from his head.

logical writings of the Hindus often allude. Vind'hya having once prostrated himself before his spiritual guide, Agastya, still remains in that posture, by command of the holy personage. This humiliation is the punishment of his presumption, in emulating the lofty height of Himālaya and Meru. According to this legend, Vind'hya has one foot at Chunar; and hence the real name of that fortress is said to be Charaṇādri (चरणाद्रि): his other foot is, I think, placed by the same legend in the vicinity of Gayā: the vulgar, very inconsistently, suppose the head of the prostrate mountain near the temple of Vind'hya Vasini, four miles from Mirzapore."

124.—The Revā is a name of the Narmadā river, which, as we have seen in the preceding note, rises from the mountain Āmrakūṭa or Omerkuntuk. It may be here observed, that the rivers are always personified by the Hindus, and are, in general, female personifications. Thus we have Gangā, the daughter of Jahnu; Yamunā, the daughter of the Sun; and Revā, or Narmadā, the daughter of Himāla, as is said in the hymn translated from the Vāyu Purāṇa, and given by Captain Blunt, Asiatic Researches, vii. 103. The names of the Narmadā river are thus stated in the Amara Kosha,

रेवा तु नर्मदा सोमोद्भवा मेकलकन्यका

"Revā, Nermadā, Sōmōdbhavā, and Mekala-Kanyakā;"

which are explained by the best Commentators thus, "who flows, who delights, who is descended from the line of the moon, and who is the daughter of Mekala." The last term is applied either to the Vindhya mountain, or is considered to be the name of a Ṛishi or saint, and progenitor of the river-goddess. Tradition has assigned to this river a very Ovidian kind of tale; which is related in Captain Blunt's tour, and which has been repeated in verse, with much elegance and spirit, by the author of the Metamorphosis of Sona.

132.—The juice exuding fragrant from his head.] It is rather extraordinary that this juice which exudes from the temples of the elephant, especially in the season of rut, should have been unnoticed by modern writers on natural history, until the time of Cuvier (Règne animal), although mention of it is made by Strabo, from Megasthenes. The author of the Wild Sports of the East states, that "on each side of the elephant's temples there is an aperture about the size of a pin's head, whence an ichor exudes;" but he does not appear to have been aware of its nature. Indeed his descriptions, though entertaining, are frequently defective, owing to his extreme ignorance of the languages, the literature of which he so liberally devotes to the flames. In the Amara Kosha, this fluid is termed मदः and दानम्; and the elephant, while it flows, is distinguished by the terms प्रभिन्नः, गर्जितः मत्तः from the animal out of rut, or after the juice has ceased to

Then swift proceed, nor shall the blast have force
To check with empty gusts thy ponderous course.

XXII.

Reviving nature bounteous shall dispense,
To cheer thy journey, every charm of sense;
Blossoms, with blended green and russet hue,
And opening buds, shall smile upon thy view.
Earth's blazing woods in incense shall arise,
And warbling birds with music fill the skies.

XXIII.

Respectful demigods shall curious count
The chattering storks, in lengthening order mount;
Shall mark the Chātakas, who, in thy train,
Expect impatiently the dropping rain.
And, when thy muttering thunders speak thee near,
Shall clasp their brides, half ecstasy, half fear.

XXIV.

Ah! much I dread the long-protracted way,
Where charms so numerous spring to tempt delay;
Will not the frequent hill retard thy flight,
Nor flowery plain persuade prolonged delight?

exude, and which is then called उद्भ्रान्तः or निर्मदः. All these names are expressive of the circumstances. The exudation and fragrance of this fluid is frequently alluded to in Sanskrit poetry. Its scent is commonly compared to the odour of the sweetest flowers, and is then supposed to deceive and attract the bees. These circumstances occur in this passage from a work already referred to, the Ṛitu Sanhāra:—

वनद्विपानां नवतोयदस्वनै-
र्मदान्वितानां ध्वनतां मुहुर्मुहुः ।
कपोलदेशा विमलोत्पलप्रभा-
स्सभृङ्गयूथैर्मदवारिभिः श्रिताः ॥

"Roars the wild elephant inflamed with love,
And the deep sound reverberates from above;
His ample front, like some rich lotus, shows
Where sport the bees, and fragrant moisture flows."

Or can the peacock's animated hail,
The bird with lucid eyes, to lure thee fail?

XXV.

Lo! where awhile the swans reluctant cower,
Daśārṇa's fields await the coming shower.
Then shall their groves diffuse profounder gloom,
And brighter buds the deepening shade illume;
Then shall the ancient tree, whose branches wear
The marks of village reverence and care,

151.—Or can the peacock's animated hail?] The wild peacock is exceedingly abundant in many parts of Hindustan, and is especially found in marshy places. The habits of this bird are, in a great measure, aquatic; and the setting in of the rains is the season in which they pair. The peacock is therefore always introduced in the description of cloudy or rainy weather, together with the cranes and Chātakas, whom we have already had occasion to notice. Thus, in a little poem descriptive of the rainy season, etc., entitled Ghaṭakarpara (घटकर्पर), the author says, addressing his mistress—

नवाम्बुमत्ताः शिखिनो नदन्ति मेघागमे कुन्दसमानदन्ति ॥

"O thou, whose teeth enamelled vie
With smiling Kunda's pearly ray;
Hear how the peacock's amorous cry
Salutes the dark and cloudy day!"

And again, in one of the Śatakas or Centos of Bhartṛi Hari, where he is describing the same season—

शिखिकुलकलकेका एव रम्या वनान्ताः
सुखिनमसुखिनं वा सर्वमुत्कण्ठयन्ति ।

"When smiling forests, whence the tuneful cries
Of clustering pea-fowls shrill and frequent rise;
Teach tender feelings to each human breast,
And charm alike the happy or distressed."

154.—Daśārṇa's fields await the coming shower.] No traces of this name are to be found in modern maps: it is enumerated in Major Wilford's lists from the Purāṇas, Asiatic Researches, vol. viii., amongst the countries situated behind the Vindhya mountains; and corresponds, according to him, with the Dosarene of Ptolemy and the Periplus. Ptolemy's map has also a Dosara and Dosaronis Fluvium; and in the Paurānik list of rivers, there is also a Dosarna river, which is said to rise from the mountain Chitrakūṭa. It may possibly correspond, at least in part, with the modern district of Cheteesger'h, as the etymology of both words refers to similar circumstances. Cheteesger'h is so named from its being supposed to comprise Thirty-six forts; and according to Bharata, the Commentator on our text, Daśārṇa is derived from Daśa (दश) Ten, and Ṛiṇa (ऋण), a stronghold or Durga, the Droog of the Peninsula, and thence means the district of the Ten citadels.

157.—Then shall the ancient tree, etc.] A number of trees receive particular veneration from the Hindus; as the Indian fig, the Holy fig-tree, the Myrobalan trees, etc. In most villages

Shake through each leaf, as birds profanely wrest
The reverend boughs to form the rising nest.

XXVI.

Where royal Vidiśa confers renown,
Thy warmest wish shall fruit delightful crown:
There, Vetravati's stream ambrosial laves
A gentle bank, with mildly murmuring waves;
And there, her rippling brow and polished face
Invite thy smiles, and sue for thy embrace.

XXVII.

Next, o'er the lesser hills thy flight suspend,
And growth erect to drooping flowerets lend;
While sweeter fragrance breathes from each recess,
Than rich perfumes the hireling wanton's dress.

there is at least one of these, which is considered particularly sacred, and is carefully kept and watered by the villagers, is hung occasionally with garlands, and receives the Praṇām or veneratory inclination of the head, or even offerings and libations. The birds mentioned in the text by the epithet गृहबलिभुज् are the Vakas or cranes. The term signifies, "who eats the food of his female;" गृह commonly a house, meaning, in this compound, a wife. At the season of pairing, it is said that the female of this bird assists in feeding the male; and the same circumstance is stated with respect to the crow and the sparrow, whence the same epithet is applied to them also.

161.—Where royal Vidiśa confers renown.] Vidiśa is described as the capital of the district of Daśārṇa. It appears to be the modern Bhilsah, in the province of Malwa. It is still a place of some note; and is well known in India for the superior quality of the tobacco raised in its vicinity.

163.—The Vetravati is the modern Betwah. It rises on the north side of the Vindhya chain; and, pursuing a north-easterly course of 340 miles, traverses the province of Malwa and the south-west corner of Allahabad, and falls into the Jumna below Kalpee. In the early part of its course, it passes through Bhilsa or Vidiśa.

167.—Next, o'er the lesser hills thy flight suspend.] The term in the text, नीचैराख्यं गिरिं, is explained by the Commentators to signify either the hill named Nīchais, a mountainous range of little note, or of little elevation. It is of no great moment; but perhaps the latter, which meaning we select, is the most satisfactory.

168.—And growth erect to drooping flowerets lend.] This passage, more literally rendered, is, "That hill which with upright flowers is like the body with its hair on end." The erection of the hairs of the body is, with theHindus, constantly supposed to be the effect of pleasure or delight.

XXVIII.

On Naga Nadi's banks thy waters shed,
And raise the feeble jasmin's languid head;
Grant for a while thy interposing shroud,
To where those damsels woo the friendly cloud;
As, while the garland's flowery stores they seek,
The scorching sunbeams singe the tender cheek,
The ear-hung lotus fades: and vain they chase,
Fatigued and faint, the drops that dew the face.

XXIX.

What though to northern climes thy journey lay,
Consent to track a shortly devious way:
To fair Ujjayinī's palaces and pride,
And beauteous daughters, turn awhile aside.

171.—On Naga Nadi's banks.] Some of the Commentators notice various readings of the name of this river; which occurs as given in the translation, Naga Nadī (नगनदी), "the mountain stream;" Nava Nadī (नवनदी), "the new river;" and Vana Nadī (वननदी), "the forest river." It is probably one amongst a number of small streams falling from the Vindhya range of hills; and, indeed, the whole province of Malwa abounds in water; so that, as is stated in the Ayeen Akbery, "you cannot travel two or three cose without meeting with streams of good water, whose banks are shaded by the wild-willow and other trees, and decorated with the hyacinth and other beautiful and odoriferous flowers." Gladwin's Translation, vol. ii.—I have given the preference to the Naga Nadī as above, from finding a river west of the Betwah, which we have crossed, named the Parbatty; and which, rising in the Vindhya chain, runs north-west, till it joins another, called, in Arrowsmith's Map, the Sepra; and the two together fall into the Chumbul. The word Parbatty, or Pārvatī, means, "sprung from the mountains;" and Naga Nadī, as I have mentioned, bears a similar import; so that they possibly are synonyms of the same stream.

175.—As, while the garland's flowery stores they seek.] The use of garlands in the decoration of the houses and temples of the Hindus, and of flowers in their offerings and festivals, furnishes employment to a particular tribe or caste, the Mālakāras or wreath-makers. The females of this class are here alluded to.

181.—Ujjayinī, or the modern Oujein, is supposed to have been the residence of our poet, and the capital of his celebrated patron, Vikramāditya. Few cities, perhaps, can boast of a more continuous reputation; as it has been a place of great note, from the earliest periods of Hindu tradition down to the present day. It is now in the possession of the family of Scindiah, and is the capital of his territories. A full and highly-interesting account of it is to be found in the Sixth Volume of the Asiatic Researches, in the Narrative of a Journey from Agra to this city, by the late Dr. Hunter,—a gentleman, the activity of whose mind was only equalled by the accuracy

Those glancing eyes, those lightning looks unseen,
Dark are thy days, and thou in vain hast been.

XXX.

Diverging thither, now the road proceeds,
Where eddying waters fair Nirvindhya leads,
Who speaks the language amorous maids devise,
The lore of signs, the eloquence of eyes;
And seeks, with lavish beauty, to arrest
Thy course, and woo thee to her bridal breast.

XXXI.

The torrent passed, behold the Sindhu glide,
As though the hair-band bound the slender tide;
Bleached with the withered foliage, that the breeze
Has showered rude from overhanging trees:

of his judgment, and the extensiveness of whose acquirements was only paralleled by the unwearied continuance of his exertions.

184.—Dark are thy days.] The expression of the poet is simply, "If you do not enjoy the glances, etc., you are defrauded" (वञ्चितो ऽसि), and the Commentators explain it by adding, "of the object of your life." That is, if you have not seen these beauties, you might as well have been blind, or not have existed at all. This compliment is rather hyberbolical; but we are acquainted with it in Europe: and the Italian proverb, "He who has not seen Naples has not seen anything," conveys a similar idea.

186.—Fair Nirvindhya leads.] This stream has not been found by name in the maps; but a number of small rivers occur between the Parbatty and the river mentioned below, the Siprā, one of which must be the Nirvindhya of the poet. The four following lines, descriptive of the female personification of the current, are Englished rather with respect to the sense than the words, the plainness of which might perhaps offend European fastidiousness. There is not, however, any one of Kālidāsa's river-ladies who behaves so indecorously as several of Drayton's similar personifications; and there is not one of them possessed of speech at all, to say nothing of such speech as is made use of by the Hayle, and other like "lusty nymphs," of that author's Poly-olbion.

191.—Behold the Sindhu glide.] This is a stream also, with which the maps are not acquainted by name. As, however, it is the nearest river to Oujein, it may probably be the same with that now called Sāgurmuttee. The river having been diminished by the preceding hot weather, the poet compares it to a long single braid of hair; and, conformably to the personification of it as a female, he supposes the braid to have been bound, in consequence of the absence of the Cloud, after the fashion in which the hair is worn by those women whose husbands are absent;—a custom we shall again be called upon to notice.

To thee she looks for succour, to restore
Her lagging waters, and her leafy shore.

XXXII.

Behold the city whose immortal fame
Glows in Avanti's or Viśāla's name !
Renowned for deeds that worth and love inspire,
And bards to paint them with poetic fire;
The fairest portion of celestial birth,
Of Indra's paradise transferred to earth;
The last reward to acts of virtue given;
The only recompense then left to Heaven.

198.—The synonyms of Oujein are thus enumerated in the Vocabulary of Hemachandra:

उज्जयिनी स्याद्विशाला ऽवन्ती पुष्पकरण्डिनी ।

"Ujjayinī, Viśālā, Avantī, and Pushpakaraṇḍinī."

199.—Renowned for deeds, etc.] I have here taken some liberty with the text, the literal translation of which is, "famous for the story of Udayana, and the number of its learned men." The story of Udayana, or Vatsarāja, as he is also named, is thus told concisely, by the Commentators on the poem:—Pradyota was the sovereign of Oujein, who had a daughter named Vāsavadattā, and whom he intended to bestow in marriage upon a king of the name of Sanjaya. In the meantime, the princess sees the figure of Vatsarāja, sovereign of Kusha Dwīpa, in a dream, and becomes enamoured of him. She contrives to inform him of her love, and he carries her off from her father and his rival. The same story is alluded to in the Mālati Mādhava, a drama by Bhavabhūti; but neither in that, nor in the Commentary on the Megha Dūta, is mention made of the author, or of the work in which it is related. Mr. Colebrooke, in his learned Essay on Sanskrit and Prākrit Prosody, in the Tenth Volume of the Asiatic Researches, has stated, that the allusion by Bhavabhūti was unsupported by other authority; not having, perhaps, noticed the similar allusion in this poem. He has also given an abstract of the Vāsavadattā of Subhandu; a tale which corresponds, in many points, with that of Udayana, as here explained. Udayana is also the hero of part of the Kathā Sarit Sāgara; and his marriage with Vāsavadattā is there related in nearly a similar manner as that just described. The story was evidently popular; and the text might be rendered Ujjayin, "great or illustrious by the number of those skilled in the tale of Udayana."

204.—The only recompense then left to Heaven.] To understand this properly, it is necessary to be acquainted with some of the Hindu notions regarding a future state. The highest kind of happiness is absorption into the divine essence, or the return of that portion of spirit which is combined with the attributes of humanity, to its original source. This happiness, according to the philosopher, is to be attained only by the most perfect abstraction from the world, and freedom from passion, even while in a state of terrestrial existence: but there are certain places, which, in the popular creed, are invested with so much sanctity, as to entitle all who die within

XXXIII.

Here, as the early Zephyrs waft along,
In swelling harmony, the woodland song;
They scatter sweetness from the fragrant flower
That joyful opens to the morning hour.
With friendly zeal they sport around the maid
Who early courts their vivifying aid;
And, cool from Siprā's gelid waves, embrace
Each languid limb and enervated grace.

XXXIV.

Here should thy spirit with thy toils decay,
Rest from the labours of the wearying way:
Round every house the flowery fragrance spreads;
O'er every floor the painted footstep treads;

their precincts to final absorption or annihilation. One of these is Oujein, or Avantī; and they are all enumerated in this verse:

अयोध्या मथुरा माया काशी काञ्ची अवन्तिका ।
पुरी द्वारावती चैव सप्तैता मोक्षदायिकाः ॥

"Ayodhyā, Mathurā, Māyā, Kāśī, Kānchī, Avantikā, and the city Dwārāvatī, are the seven places which grant eternal happiness."

Besides this ultimate felicity, the Hindus have several minor degrees of happiness; amongst which is the enjoyment of Indra's Swarga, or, in fact, of a Muhammadan paradise. The degree and duration of the pleasures of this paradise are proportioned to the merits of those admitted to it; and "they, who have enjoyed this lofty region of Swarga, but whose virtue is exhausted, revisit the habitation of mortals." The case now alluded to seems, however, to be something different from that so described by Sir William Jones. It appears, by the explanation of the Commentators, that the exhausted pleasures of Swarga had proved insufficient for the recompense of certain acts of austerity, which, however, were not such as to merit final emancipation: the divine persons had therefore to seek elsewhere for the balance of their reward; and for that purpose they returned to Earth, bringing with them the fairest portion of Swarga, in which they continued to live in the discharge of pious duties till the whole account was settled, and their liberated spirits were re-united with the great, uniform, and primeval essence. The portion of Swarga thus brought to Earth was the city Avantī; whose superior sanctity and divine privileges are here alluded to, and thus explained by the poet.

211.—The Siprā is the river upon the banks of which Oujein stands, and which is called Sipparah in the maps. In Arrowsmith, however, there is another stream with a similar name, the Siprā, which appears to be a continuation of the Sāgurmuttee, considerably to the north-east of Oujein. There can be no doubt of the position of the river mentioned by the poet.

216.—The painted footstep.] Staining the soles of the feet with a red colour, derived from the

Breathed through each casement, swell the scented air,
Soft odours shaken from dishevelled hair;
Pleased on each terrace, dancing with delight,
The friendly peacock hails thy grateful flight:
Delay then! certain in Ujjayin to find
All that restores the frame, or cheers the mind.

XXXV.

Hence, with new zeal, to Śiva homage pay,
The god whom earth and hell and heaven obey:
The choir who tend his holy fane shall view
With awe, in thee, his neck's celestial blue.
Soft through the rustling grove the fragrant gale
Shall sweets from Gandhavati's fount exhale;
Where with rich dust the lotus-blossoms teem,
And youthful beauties frolic in the stream.

Mehndee, the Lac, etc., is a favourite practice of the Hindu toilet. It is thus elegantly alluded to in the Ode to one of the Female Personifications of Music, the Rāginī Asauveree:

> The rose hath humbly bowed to meet,
> With glowing lips, her hallowed feet,
> And lent them all its bloom.

Hindu Odes, by John David Paterson, Esq., published in the New Series of Gladwin's Oriental Miscellany, Calcutta.

223.—The Commentators have thought proper, in explaining this verse and the preceding, to transpose the order of the explanations;—I do not see for what reason, and have therefore conformed to the text.

224.—The god whom earth and hell and heaven obey.] "Lord of the three worlds" is the expression of the original text: the worlds are Swarga or heaven, Pātāla or hell, and Bhūmi or the earth.

226.—With awe, in thee, his neck's celestial blue.] The dark blue of the Cloud is compared to the colour of the neck of Śiva, which became of this hue upon his swallowing the poison produced at the churning of the ocean. The story is thus related in Wilkins' Translation of an Episode of the Mahābhārat, affixed to his Bhagavad Gītā:—"As they continued to churn the ocean more than enough, that deadly poison issued from its bed, burning like a raging fire; whose dreadful fumes in a moment spread throughout the world, confounding the three regions of the universe with its mortal stench, until Seev, at the word of Brahmā, swallowed the fatal drug to save mankind; which remaining in the throat of that sovereign Dew of magic form, from that time he was called Neel-kant, because his throat was stained blue."

XXXVI.

Here, till the sun has vanished in the west,
Till evening brings its sacred ritual, rest;—
Then reap the recompense of holy prayer,
Like drums thy thunders echoing in the air.

XXXVII.

They who, with burning feet and aching arms,
With wanton gestures and emblazoned charms,
In Mahādeva's fane the measure tread,
Or wave the gorgeous chowrie o'er his head,
Shall turn on thee the grateful-speaking eye,
Whose glances gleam, like bees, along the sky,
As from thy presence, showers benign and sweet
Cool the parched earth, and soothe their tender feet.

232.—Till evening brings its sacred ritual, rest.] There are three daily and essential ceremonies performed by the Brahmans, termed Sandhyās (सन्ध्या), either from the word Sandhi (सन्धि), "junction," because they take place at the joinings of the day as it were, that is, at dawn, noon, and twilight: or as the term is otherwise derived from सम् "with," and ध्यै "to meditate religiously." When the ceremonies of the Sandhyā are of a public nature, they comprehend the ringing of bells, blowing the conch, beating the tabor, etc.; and this kind of sound the Cloud is directed by the Yaksha to excite, as an act of devotion.

235.—They who, with burning feet and aching arms.] The female attendants upon the idol.

238.—The gorgeous chowrie.] The Chowrie, or more properly Chounri (چونري), is a brush of peacock's feathers, or the tail of a particular kind of cow, etc., set in a handle of such materials as suit the fancy or the means of the proprietor. It is used for a fan or to whisk off flies and other insects; and this piece of attention is always paid by the Hindus to the figures of their gods.

240.—Whose glances gleam, like bees, along the sky.] Although this allusion may be new to European imagery, it is just and pleasing. The consequence of the glance is well conveyed by the sting of the bee, while its poetically radiating nature is not unaptly compared to the long flight of a line of these insects. The lengthened light of a glance is familiar to us; for Shakspeare speaks of "eyes streaming through the airy region:" and the continuous flight of bees was noticed so long back as the time of Homer, who describes them as proceeding in branches, a circumstance which his translator, Pope, has omitted:—

Βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν.
"Branching, they fly abroad o'er vernal flowers;"

Or, as in Pope,

Clust'ring, in heaps on heaps, the driving bees, etc.

242.—And soothe their tender feet.] It is to be recollected that these ladies are dancing barefooted: divesting the feet of the shoes is a mark of reverence or respect paid to sacred places,

XXXVIII.

Nay, more,—Bhavāni shall herself approve,
244 And pay thy services with looks of love;
When, as her Śiva's twilight rites begin,
And he would clothe him in the reeking skin,

such as the interior or vestibule of a temple, which has been from the remotest times practised in the East, as we know from the authority of Scripture.

243.—Bhavāni shall herself approve.] Bhavāni is one of the many names of the consort of Śiva. The reason of her satisfaction, and indeed the whole of this passage, although familiar to a Hindu, and although much amplified in the translation, requires a little explanation, to be rendered intelligible to the English reader. Śiva is supposed to be dancing at the performance of the evening Sandhyā, and to have assumed as his cloak the bloody skin of an elephant formerly belonging to an Asura destroyed by him. As this is no very seemly ornament, Bhavāni is delighted to find it supplied by the Cloud; which being of a dusky red, through the reflection of the China roses now abundant, and being skirted, as it overhangs a forest, by the projecting branches of trees, resembles the elephant-hide in colour, and its dangling limbs as well as in its bulk, and is mistaken for it by Śiva in his religious enthusiasm.—The office performed by the Cloud has often been assigned to it in the West: thus, Horace, Ode II. Book I.:

Nube candentes humeros amictus,
Augur Apollo.——
Or come Apollo, versed in fate, and shroud
Thy shining shoulders with a veiling cloud.

So Milton, in his Penseroso, speaking of the Morning, describes it as

Kerchief'd in a comely cloud.

Lee invests sentiments of the mind with a similar garb, and has—

For true Repentance never comes too late;
As soon as born, she makes herself a shroud,
The weeping mantle of a fleecy cloud.

And a Poet of later day, but of no inferior name, has made a very fine use of this figure:

I've known her long, of worth most excellent;
But in the day of woe she ever rose
Upon the mind with added majesty;
As the dark mountain more sublimely towers,
Mantled in clouds and storm.—Miss Baillie's De Montfort.

The action, the elephant-skin, and other attributes of Śiva, are well described in a passage cited by Mr. Colebrooke, in his Essay on Sanskrit Prosody, from the Drama of Bhavabhūti, though there assigned to a form of his consort Durgā:

प्रचलितकरिकृत्तिपर्यन्तचञ्चन्नखाघातभिन्नेन्दुनिस्यन्दमानामृत-
श्च्योतजीवत्कपालावलीमुक्तचण्डाट्टहासत्रसद्भूरिभूतप्रवृत्तस्तुतिः

"The elephant-hide that robes thee, to thy steps
Swings to and fro; the whirling talons rend
The crescent on thy brow; from the torn orb
The trickling nectar falls; and every skull
That gems thy necklace laughs with horrid life.
Attendant spirits tremble and applaud."

He deems thy form the sanguinary hide,
And casts his elephant-attire aside;
For at his shoulders, like a dusky robe,
Mantling, impends thy vast and shadowy globe;
Where ample forests, stretched its skirts below,
Projecting trees like dangling limbs bestow:
And vermil roses, fiercely blooming, shed
Their rich reflected glow, their blood-resembling red.

XXXIX.

Amidst the darkness palpable, that shrouds,
Deep as the touchstone's gloom, the night with clouds,
With glittering lines of yellow lightning break,
And frequent trace in heaven the golden streak:
To those fond fair who tread the royal way,
The path their doubtful feet explore betray,
Those thunders hushed, whose shower-foreboding sound
Would check their ardour, and their hopes confound.

XL.

On some cool terrace, where the turtle-dove
In gentlest accents breathes connubial love,
Repose awhile; or plead your amorous vows
Through the long night, the lightning for your spouse.
Your path retraced, resumed your promised flight,
When in the east the sun restores the light,

XLI.

And shun his course; for with the dawning sky
The sorrowing wife dispels the tearful eye,

255.—Amidst the darkness palpable, that shrouds.] So Milton's celebrated expression,

> And through the palpable obscure find out
> His uncouth way.——

The literal interpretation of the original passage is, "the darkness that may be pierced with a needle."

Her lord returned;—so comes the sun to chase
The dewy tears that stain the Padma's face;
And ill his eager penitence will bear,
That thou shouldst check his progress through the air.

XLII.

Now to Gambhīra's wave thy shadow flies,
And on the stream's pellucid surface lies,
Like some loved image faithfully imprest
Deep in the maiden's pure unsullied breast;
And vain thy struggles to escape her wiles,
Or disappoint those sweetly treacherous smiles,
Which glistening Sapharas insidious dart,
Bright as the lotus, at thy vanquished heart.

275.—Now to Gambhīra's wave.] This river, and the Gandhavatī in the vicinity of the temple of Śiva, which lately occurred, are probably amongst the numerous and nameless brooks with which the province of Malwa abounds.

281.—Which glistening Sapharas.] The Saphara is described as a small white glistening fish; which, darting rapidly through the water, is not unaptly compared to the twinkling glances of a sparkling eye. Assigning the attributes of female beauty to a stream, ceases to be incongruous when we advert to its constant personification by the Hindus: and it is as philosophical as it is poetical, to affiance a River and a Cloud. The smiles of rivers, nay, of the Ocean itself, have often been distributed by poetical imagination: thus Lucretius, invoking Venus, says,

Tibi rident æquora ponti.
"The ocean waves laugh on you:"

for his late translator, Mr. Good, is very angry at the conversion of this laugh into a smile, as effected by less daring of his predecessors. Milton again gives to the Ocean, nose, as well as dimples:

Cheered with the grateful smell, old Ocean smiles;

And Metastasio, in his beautiful Ode to Venus, has,

E i flutti ridono
Nel mar placati.
"The waves now placid play,
And laugh amidst the deep."

All these, however, as well as our author, are far surpassed by Drayton, in his Poly-olbion; where hill and dale, forest and river, are constantly described with male or female attributes. With respect to the streams, he is not satisfied with wedding them to various objects, but fairly subjects them to the pains of parturition. The instances are frequent; but we may be content with the following, especially as it is explained and defended by his very learned illustrator:

When Pool, quoth she, was young, a lusty sea-born lass,
Great Albion to this nymph an earnest suitor was,
And bare himself so well, and so in favour came,
That he in little time upon this lovely dame
Begot three maiden Isles, his darlings and delight.

XLIII.

What breast so firm unmoved by female charms?
Not thine, my friend: for now her waving arms,
O'erhanging Bayas, in thy grasp enclosed,
Rent her cœrulean vest, and charms exposed,
Prove how successfully she tempts delay,
And wins thee loitering from the lengthening way.

XLIV.

Thence, satiate, lead along the gentle breeze
That bows the lofty summits of the trees;
And pure with fragrance, that the earth in flowers
Repays profuse to fertilizing showers;
Vocal with sounds the elephants excite,
To Devagiri wings its welcome flight.

XLV.

There change thy form, and showering roses shed,
Bathed in the dews of heaven, on Skanda's head;
Son of the Crescent's god, whom holy ire
Called from the flame of all-devouring fire,

"As Albion (son of Neptune), from whom that first name of this Britain was supposed, is well fitted to the fruitful bed of this Pool, thus personated as a sea-nymph, the plain truth (as words may certify your eyes, saving all impropriety of object) is, that in the Pool are seated three isles, Bruntsey, Fursey, and St. Helen's, in situation and magnitude as I name them. Nor is the fiction of begetting the Isles improper, seeing Greek antiquities tell us of divers in the Mediterranean and the Archipelagus; as, Rhodes, Delus, Hiera, the Echinades, and others, which have been, as it were, brought forth out of the salt womb of Amphitrite."—SELDEN's Illustrations.

294.—Devagiri is the mountain of the deity, and may perhaps be the same with a place called, in the map, Dewagur, situated south of the Chumbul, in the centre of the province of Malwa, and precisely in the line of the Cloud's progress; which, as we shall hereafter find, has been continued nearly due north from Oujein. This hill is the site of a temple of Kārtikeya; which, as well as that of Śiva described above, we must suppose to have enjoyed, in the days of antiquity, considerable reputation, or they would not have been so particularly specified in the poem.

296.—Bathed in the dews of heaven.] "Moistened with the waters of the Mandākini," the celestial Ganges. Skanda, or Kārtikeya, is the son of Śiva and Pārvatī, and the Mars of Hindu mythology. There are various legends respecting his birth, one of which is presently noticed by the poet.

297.—Several instances of the solitary production of offspring occur in the Hindu as well as

To snatch the Lord of Swarga from despair,
And timely save the trembling hosts of air.

XLVI.

Next bid thy thunders o'er the mountain float,
And echoing caves repeat the pealing note;
Fit music for the bird, whose lucid eye
Gleams like the horned beauty of the sky;
Whose moulting plumes, to love maternal dear,
Lend brilliant pendants to Bhavāni's ear.

XLVII.

To him, whose youth in Śara thickets strayed,
Reared by the nymphs, thy adoration paid,
Resume thy road, and to the world proclaim
The glorious tale of Rantideva's fame,
Sprung from the blood of countless oxen shed,
And a fair river through the regions spread.

in the Grecian mythology. Thus, as Pallas sprang from the brow of Jupiter, we have Skanda generated solely by the deity Śiva: Gangā springs from the head of the same deity and Ganeśa is the self-born son of the goddess Pārvatī. The miraculous birth of the warrior deity, Skanda, was for the purpose of destroying Tāraka, an Asur or demon, who, by the performance of continued and severe austerities, had acquired powers formidable to the gods. The eccentric genius of Southey has rendered it unnecessary, by his poem, "The Curse of Kehāma," for me to explain the nature or results of these acts of devotion. The germ of Skanda was cast by Śiva into the flame of Agni, the god of fire; who, being unable to sustain the increasing burden, transferred it to the goddess Gangā: she accordingly was delivered of the deity, Skanda; who was afterwards received and reared, among thickets of the Śara reed (Saccharum Sara), by the six daughters of a king, named Kṛittikā; or, according to other legends, by the wives of seven great Ṛishis or Saints. In either case, they form in astronomy the asterism of the Pleiades. Upon his coming to maturity, Skanda encountered and killed the demon, who had filled the region of Indra with dismay:—

"Emissumque imâ de sede Typhoëa terrâ,
Cœlitibus, fecisse metum."

305, etc.—Whose moulting plumes, to love maternal dear.] Skanda, or Kārtikeya, is represented mounted upon a peacock; and Bhavāni we have already seen is the wife of Śiva, and half-mother to this deity. We have also noticed the frequency of the allusion to the delight the peacock is supposed to feel upon the appearance of cloudy and rainy weather.

310.—Rantideva is the son of Sankṛiti, and sixth in descent from Bharata. Vishṇu Purāṇa, p. 450.

311.—Sprung from the blood of countless oxen shed.] The sacrifice of the horse or of the cow,

XLVIII.

Each lute-armed spirit from thy path retires,
Lest drops ungenial damp the tuneful wires.
Celestial couples, bending from the skies,
Turn on thy distant course their downward eyes,
And watch thee lessening in thy long descent,
To rob the river's scanty stores intent;
As clothed in sacred darkness not thine own,
Thine is the azure of the costly stone,
A central sapphire in the loosened girth
Of scattering pearls, that strung the blooming earth.

the अश्वमेधा or गोमेधा, appears to have been common in the earliest periods of the Hindu ritual. It has been conceived that the sacrifice was not real, but typical; and that the form of sacrificing only was performed upon the victim, after which it was set at liberty. The text of this passage, however, is unfavourable to such a notion, as the metamorphosis of the blood of the kine into a river certainly implies that blood was diffused. The expression of the original, literally rendered, is, "sprung from the blood of the daughters of Surabhi," that is, "kine;" Surabhi being a celebrated cow produced at the churning of the ocean, and famed for granting to her votaries whatever they desired. "Daughter of Surabhi" is an expression of common occurrence, to denote the cow.

312.—And a fair river through the regions spread.] The name of this river is not mentioned in the text of the poem, but is said by the Commentators to be the Charmanvatī; and such a name occurs in Major Wilford's lists, from the Purāṇas, amongst those streams which seem to arise from the north-west portion of the Vindhya mountains. The modern appellation of the Charmanvatī is generally conceived to be the Chumbul, which corresponds with it in source and situation: and which, as it must have been traversed by the Cloud in its northerly course, would most probably have been described by the poet. It may be curious to trace the change of Charmanvatī into Chambul; which seems very practicable, notwithstanding their present dissimilarity. Tavernier, describing the route from Surat to Agra by way of Brampore, calls this river the Chammelnadi; the possessive termination Vatī (वती) having been confounded with the Nadī (नदी) "a river;" Chammelnadi is, therefore, the Chammel river. Again, the addition Nadī being regarded as superfluous, it has been dropped altogether, and we have the Chammel, or Chambel. The word Chammel may readily be deduced from Charman; as, in the dialects of Hindustan, the letters N and L are constantly interchangeable, and careless pronunciation may easily convert Charmel into Chammel, or Chambel.

314.—These two lines occur a little earlier in the Sanskrit; but as they seemed more connected with the two following, and to be rather awkward in their original position, they have have been introduced here.

319.—In sacred darkness not thine own.] Being of the same dark blue colour as Kṛishṇa; a hue the poet charges the Cloud with having stolen.

XLIX.

The streamlet traversed, to the eager sight
324 Of Daśapura's fair impart delight;
Welcomed with looks that sparkling eyes bestow,
Whose arching brows like graceful creepers glow,
Whose upturned lashes to thy lofty way
328 The pearly ball and pupil dark display;
Such contrast as the lovely Kunda shows,
When the black bee sits pleased amidst her snows.

L.

Hence to the land of Brahma's favoured sons,
332 O'er Kuru's fatal field thy journey runs.
With deepest glooms hang o'er the deadly plain,
Dewed with the blood of mighty warriors slain.
There Arjun's wrath opposing armies felt,
336 And countless arrows strong Gāṇḍīva dealt,

324.—Daśapura, according to its etymology, should mean a district; that of the ten cities. It is said, however, by the Commentators, to be the name of a city; and by one of them, Mallināth, to be that of the city of Rantideva; if he is correct, it may possibly be the modern Rintimpore or Rantampore; especially as that town, lying a little to the north of the Chumbul, and in the line from Oujein to Tahnesar, is consequently in the course of the Cloud's progress, and the probable position of Daśapura.

329.—Such contrast as the lovely Kunda shows.] The Kunda (Jasminum pubescens) bears a beautiful white flower; and the large black bee being seated in the centre of its cup, they afford a very delicate and truly poetical resemblance to the dark iris, and white ball of a full black eye.

331.—Hence to the land of Brahmā's favoured sons.] Brahmāvarta (ब्रह्मावर्त) is the abode of Brahmā, or the holy land of the Hindus. It is thus described by Menu, ii. 17:

सरस्वतीदृषद्वत्योर्देवनद्योर्यदन्तरम् ।
तं देवनिर्मितं देशं ब्रह्मावर्तं प्रचक्षते ॥

"Between the two divine rivers, Saraswatī and Dṛishadwatī, lies the tract of land which they name Brahmāvarta, because it was frequented by the gods."

332.—Kuru-Kshetra (कुरुक्षेत्र), the Field of the Kurus, is the scene of the celebrated battle between them and the Pāṇḍus, which forms the subject of the Mahābhārata. It lies a little to the south-east of Tahnesar, and is still a place of note and pilgrimage. It is not far from Panniput, the seat of another celebrated engagement, that between the assembled Princes of Hindustan, and the combined strength of the Marhattas. This part of the country, indeed, presenting few obstacles to the movement of large armies, has in every period of the history of Hindustan been the theatre of contention.

Thick as thy drops, that, in the pelting shower,
Incessant hurtle round the shrinking flower.

LI.

O'er Saraswatī's waters wing your course,
And inward prove their purifying force;
Most holy, since, oppressed with heaviest grief,
The ploughshare's mighty Lord here sought relief;
No longer quaffed the wine-cup with his wife,
But mourned in solitude o'er kindred strife.

LII.

Thy journey next o'er Kanakhala bends,
Where Jahnu's daughter from the hills descends;

335.—Arjun was the friend and pupil of Kṛishṇa, and the third of the Pāṇḍava Princes. He has been long ago introduced to European readers, especially in Sir Charles Wilkins' able translation of the Bhagavad-Gītā; and appears, in the opening of that poem, in a very amiable light:

अहो बत महत् पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४४ ॥
यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४५ ॥

"Alas! that for the lust of the enjoyments of dominion we stand here ready to murder the kindred of our own blood. I would rather patiently suffer that the sons of Dhṛitarāshṭra, with their weapons in their hands, should come upon me, and kill me, unopposing, unarmed in the field."

336.—As the horses and swords of chivalry received particular names, so the weapons of the Hindu knights have been similarly honoured. Gāṇḍīva is the bow of Arjuna.

339.—The Saraswatī, or, as it is corruptedly called, the Sursooty, falls from the southern portion of the Himālaya mountains, and runs into the great desert, where it is lost in the sands. It flows a little to the north-west of Kuru-kshetra; and though rather out of the line of the Cloud's progress, not sufficiently so to prevent the introduction into the poem of a stream so celebrated and so holy.

342.—We have here the reason why the waters of the Saraswatī are objects of religious veneration. Balarāma is the eldest brother of Kṛishṇa. He is called (लाङ्गली) Lāngalī, (हलभृत्) Halabhṛit, etc., from his being armed with a ploughshare; which he is said to have employed, as bills were formerly used, for pulling his enemies down from their horses, etc., which enabled him then to dispatch them with his club. Although Kṛishṇa took an active part in the warfare between the Kurus and Pāṇḍus, Balarāma refused to join either party; and retired into voluntary seclusion, filled with grief at the nature of the contest: "deserting," the poet says, "his favourite liquor marked by the eyes of Revatī;"—that is, emulating their brightness as she shared the revels of her husband. Vishṇu Purāṇa, p. 510, 604.

345.—The name is Kalakhala in the original, but it more properly is as given above. The

Whose sacred waters to Bhagīrath given,
348 Conveyed the sons of Sagara to heaven.

meaning of the word, agreeably to a forced etymology, is thus explained in the Gangādwāra Māhātmya section of the Skanda Purāṇa:

खलः को नात्र मुक्तिं वै भजते तत्र मज्जनात् ।
अतः कनखलं तीर्थं नाम्ना चक्रुर्मुनीश्वराः ॥

"What man (कः) so wicked (खल) as not to obtain (न) future happiness from bathing there? Thence the holy sages have called this Tīrtha, by the name of Kanakhala.

It also occurs in this passage of the Hari Vanśa portion of the Mahābhārata:

गङ्गाद्वारं कनखलं सोमो वै यत्र संस्थितः ॥

"Gangādwāra, Kanakhala, and where the moon impends:"

and, in both instances, is applied to the place where the Ganges descends into the low ground of Hindustān. The name is still retained; as appears from the testimony of an impartial witness, Lieut. Webb, in his Survey of the Sources of the Ganges; a survey which has essentially improved the geography of those regions:—"The party arrived at Haridwāra, and encamped at the village of Kanakhala (Kankhal), on the west bank of the Ganges, at the distance of about two miles from the fair."—Asiatic Researches, xi. 449. The Ganges does not now descend at Kankhal; and it is a question for geologists to solve, whether the Ganges has, in the course of nineteen centuries, so corroded the skirts of the mountain, as to have thrown back the gorge through which she passes, a distance of two miles. See note on a view of Kankhal, Oriental Portfolio.

346.—Where Jahnu's daughter from the hills descends.] Jahnu's daughter is Gangā, or the Ganges; which river, "after forcing its way through an extensive tract of mountainous country, here first enters on the plains." It is rather extraordinary that Kālidāsa should have omitted the name of Haridwāra (Hurdwār), and preferred Kanakhala, especially as the former occurs in the Purāṇas, in the Skanda Purāṇa as mentioned in the note, page 450, vol. xi. of the Researches; and in this passage from the Matsya Purāṇa, cited in the Purāṇa Sarvaswa:

सर्वत्र सुलभा गङ्गा त्रिषु स्थानेषु दुर्लभा ।
हरिद्वारे प्रयागे च गङ्गासागरसङ्गमे ॥

"The Ganges is everywhere easy of access, except in three places, Haridwāra, Prayāga, and her junction with the sea."

Jahnu is the name of a sage, who, upon being disturbed in his devotions by the passage of the river, drank up its waters. Upon relenting, however, he allowed the stream to re-issue from his ear; and the affinity of Gangā to the saint arises from this second birth.

348.—Conveyed the sons of Sagara to heaven.] The Ganges, according to the legend, was brought from heaven, by the religious rites of Bhagīratha, the great-grandson of Sagar; who, as well as that king, had engaged in a long series of acts of austerity, for the purpose of procuring the descent of the river to wash the ashes of Sagar's 60,000 sons. The youths had been reduced to this state by the indignation of Kapila, a saint, whose devotions they had disturbed in their eager quest of the horse that was to be the victim of an Aśwamedha by their father. Their misfortunes did not, however, cease with their existence; as their admission to Swarga depended, according to the instructions of Garuḍa, upon the use of the water of the Ganges in the administration of their funeral rites. At this period the Ganges watered the plains of heaven alone; and

She, who with smiling waves disportive strayed
Through Śambhu's locks, and with his tresses played;
Unheeding, as she flowed delighted down,
The gathering storm of Gauri's jealous frown.

LIII.

Should her clear current tempt thy thirsty lip,
And thou inclining bend the stream to sip;
Thy form, like Indra's Elephant, displayed,
Shall clothe the crystal waves with deepest shade;
With sacred glooms the darkening waves shall glide,
As where the Jumna mixes with the tide.

LIV.

As Śiva's Bull upon his sacred neck,
Amidst his ermine, owns some sable speck;

it was no easy undertaking to induce her to resign those for an humble and earthly course. Sagara, his son Ansuman, and grandson Dilīpa, died without being able to effect the descent of the heavenly stream; but his great-grandson, Bhagīratha, was more fortunate; and his long-continued austerities were rewarded by the fall of the Ganges, the bathing of the ashes of his ancestors with the holy water, and the establishment of them in the enjoyments of Swarga. The whole story is told in the First Book of the Rāmāyaṇa, from the 32nd to the 35th section.

349.—She, who with smiling waves disportive strayed.] The earth being unable to bear the sudden descent of so great a river as the Ganges, Śiva was induced, at the intercession of Bhagīratha, to interpose his sacred head. Accordingly, Gangā first alighted on the head of the deity, and remained for a considerable period wandering amongst the tresses of his long and entangled hair, to the extreme jealousy and displeasure, according to Kālidāsa, of the goddess Gaurī or Pārvatī, Śiva's consort.

355.—Thy form, like Indra's Elephant.] We have already noticed that presiding deities are attached to the various points of the compass, and that each of these deities is furnished with a male and female elephant. Amongst these, the most distinguished is Airāvata, the Elephant of Indra, in his capacity of Regent of the East.

358.—As where the Jumna mingles with the tide.] The waters of the Jumna, or Yamunā, are described as much darker than those of the Ganges at the point of their confluence, from the circumstances of the stream being less shallow and less discoloured with clay or sand. Occasionally, indeed, the waters of the Ganges there are so white from the diffusion of earthy particles, that, according to the creed of the natives, the river flows with milk. The confluence of rivers always forms a sacred spot in India: but the meeting of the Ganges and Jumna at Prayāga or Allahabad, from the sanctity of both the currents, and from the supposed subterraneous addition of the Saraswatī, is a place of distinguished holiness.

So shall thy shade upon the mountain show,
Whose sides are silvered with eternal snow;
Where Gangā leads her purifying waves,
364 And the musk-deer spring frequent from the caves.

LV.

From writhing boughs should forest flames arise,
Whose breath the air, and brand the Yak supplies;

359.—As Śiva's Bull upon his sacred neck.] The Bull is the vehicle of Śiva, and the animal of the god is always painted of a milk-white colour.

364.—And the musk-deer spring frequent from the caves.] This animal is what is called the Thibet musk; "but its favourite residence is among the lofty Himalley (Himālaya) mountains, which divide Tartary from Hindustān." See the best account of the musk-deer yet published, in Gladwin's Oriental Miscellany, Calcutta, 1798, accompanied with accurate drawings by Mr. Home, of the figure, teeth, hoofs, etc.

365.—Should forest flames arise.] The conflagration of the woods in India is of frequent occurrence; and the causes of it are here described by the poet. The intertwining branches of the Saral (Pinus longifolia), of the Bambu, and other trees, being set in motion by the wind, their mutual friction engenders flame. This spread abroad by the air, and, according to the poet, by the thick tails of the Yak of Tartary or Bos Grunniens (from which Chowries are made), readily communicates to the surrounding foliage, dried up by the heat of the sun, and exceedingly inflammable. The burning of a forest is so well described in the Ṛitu Sanhāra, that I cannot avoid citing the passage, although its length perhaps requires an apology:

पटुतरवनदाहात् प्लुष्टशष्पप्ररोहाः
परुषपवनवेगात् क्षिप्रसंशुष्कपर्णाः ॥
दिनकरपरितापात् क्षीणतोयाः समन्ताद्
विदधति भयमुच्चैरीक्ष्यमाणा वनान्ताः ॥ २२ ॥

विकचनवकुसुम्भस्वच्छसिन्दूरभासा
परुषपवनवेगोद्भूतवेगेन तूर्णम् ॥
तरुविटपलताग्रालिङ्गनव्याकुलेन
दिशि दिशि परिदग्धा भूमयः पावकेन ॥ २३ ॥

ध्वनति पवनविद्धः पर्वतानां दरीषु
स्फुरति पटुनिनादः शुष्कवंशस्थलीषु ॥
प्रसरति तृणमध्ये लब्धवृद्धिः क्षणेन
क्षपयति मृगवर्गं प्रान्तलग्नो दवाग्निः ॥ २४ ॥

बहुतर इव जातः शाल्मलीनां वनेषु
स्फुरति कनकगौरः कोटरेषु द्रुमाणाम् ॥
परिणतदलशाखादुत्पतत्याशु वृक्षाद्
भ्रमति पवनधूतः सर्वतोऽग्निर्वनान्ते ॥ २५ ॥

Instant afford the aid 'tis thine to lend,
And with a thousand friendly streams descend.
Of all the fruits that fortune yields, the best
Is still the power to succour the distrest.

LVI.

Shame is the fruit of actions indiscreet,
And vain presumption ends but in defeat.
So shall the Śarabhas, who thee oppose,
Themselves to pain and infamy expose;
When round their heads, amidst the lowering sky,
White as a brilliant smile, thy hailstones fly.

LVII.

Next to the mountain, with the foot imprest
Of him who wears the crescent for his crest,

The passage, omitting a few repetitions and excrescences, may be thus translated:

"The forest flames—the foliage, sear and dry,
Bursts in a blaze beneath the torrid sky.
Fanned by the gale, the fires resplendent grow,
Brighter than blooming Safflower's vermil glow;
Brighter than Minium's fierceness, as they wind
Around the branch, or shoot athwart the rind:
Play through the leaves, along the trunk ascend,
And o'er the top in tapering radiance end.
The crackling Bambu rushing flames surround,
Roar through the rocks, and through the caves resound.
The dry blade fuel to their rage supplies,
And instant flame along the herbage flies,
Involves the forest tenants in its sphere,
And in its rapid course outstrips the deer.
Like palest gold the towering ray aspires,
And wafting gusts diffuse the wasting fires:
Wide fly the sparks, the burning branches fall,
And one relentless blaze envelopes all."

373.—The Śarabha is a fabulous animal, described as possessing eight legs, and of a fierce untractable nature. It is supposed to haunt these mountains especially.

376.—White as a brilliant smile.] It is remarkable that a laugh or smile is always compared to objects of a white colour, by Hindu writers.

377.—Next to the mountain, with the foot imprest.] The fancied or artificial print of some saint or deity on hills or detached stones is a common occurrence in the creeds of the East. The idea is not confined to the inhabitants of Hindustān; but is asserted similarly by those of Nepal, Ceylon, and Ava; as may be seen in Turner's Journey to Nepal, Symes's Embassy to Ava, etc. The Mussulmans also have the same notion with respect to many of the Prophets; for they believe that the marks of Adam's feet remain on a mountain in the centre of Ceylon; and that

Devoutly pass, and with religious glow
Around the spot in pious circles go:
For there have saints the sacred altar raised,
And there eternal offerings have blazed,
And blest the faithful worshippers; for they
The stain of sin with life shall cast away,
And, after death, a glad admittance gain
To Śiva's glorious and immortal train.

LVIII.

Here wake the chorus:—bid the thunder's sound,
Deep and reiterated, roll around,
Loud as a hundred drums;—while softer strains
The swelling gale breathes sweetly through the canes;

those of Abraham were impressed upon a stone which was formerly at Mecca, and which he had used as a temporary scaffold in constructing the upper part of the primary Kaaba. A number of similar stories may be found in Mirkhond, and other Mohammedan authors. The Himālaya mountains are the scene of most of Śiva's adventures, his religious abstraction, his love, marriage, etc.; and the place here mentioned may have some connexion with the Ghāt, and neighbouring hill at Haridwāra, mentioned in Capt. Raper's account of the survey of the Ganges, by the name of Haraka Pairi, "the foot of Hara or Śiva."

380.—Around the spot in pious circles go.] Circumambulating a venerable object, or person, is a usual mark of profound respect. Thus, in Śakuntalā, Kanwa thus addresses his foster-daughter, on the eve of her departure:

वत्से इतः सद्यो हुताग्नीन् प्रदक्षिणीकुरुष्व।

"My best beloved, come hither quickly, and walk with me round the sacrificial fires."

And again, in the Rāmāyaṇa, we have the same ceremony described thus:

जनकस्य वचः श्रुत्वा पाणीन् पाणिभिरस्पृशन्।
चत्वारस्ते चतसॄणां वशिष्ठस्य मते स्थिताः॥
अग्निं प्रदक्षिणं कृत्वा वेदिं राजानमेव च।
ऋषींश्चापि महात्मानः सहभार्या रघूद्वहाः॥

"Hearing the words of Janaka, the four magnanimous supporters of Raghu's race, previously placed according to the direction of Vaśishṭha, took the hands of the four damsels within theirs, and, with their spouses, circumambulated the fire, the altar, the king, and the sages."

A somewhat similar practice seems to have been in use among the Celtic nations. The Highland leech, who is called to the aid of Waverley, "would not proceed to any operation until he had perambulated his couch three times, moving from east to west, according to the course of the sun." And Sir Walter Scott observes, in a Note, that "the Highlanders will still make the 'deasil' (the circumambulation, or 'pra-dakshiṇa') around those whom they wish well to."

And from the lovely songsters of the skies,
Hymns to the victor of Tripura rise.

LIX.

Thence to the snow-clad hills thy course direct,
And Krauncha's celebrated pass select;
That pass the swans in annual flight explore;
And erst a hero's mighty arrows tore.
Winding thy way due north through the defile,
Thy form compressed, with borrowed grace shall smile:
The sable foot that Bali marked with dread,
A god triumphant o'er creation spread.

391.—The lovely songsters of the skies] are the females of the Kinnaras, or demigods, attendant upon Kuvera, and the musicians of Swarga.

392.—Hymns to the victor of Tripura rise.] Tripura is the name of a city, or rather, as its etymology implies, three cities collectively: these formed the domain of a celebrated Demon, or Asur, destroyed by Śiva, and were reduced to ashes by that Deity. According to the Commentators, we have here a full and complete concert in honour of Mahādeva.

394.—And Krauncha's celebrated pass select.] I have not been able to make anything of this pass or hole (क्रौञ्चरन्ध्र). The original text states it to be on the very skirt (उपतट) of the snowy mountain; and calls it also हंसद्वार, "the gate of the geese," who fly annually this way to the Mānasarovara lake. Krauncha is described as a mountain, in the Mahābhārat; and, being personified, is there called the son of Maināka. A mountain, also called Krauncha Meru, occurs in Mr. Wilford's lists amongst those mountains situated in the north. It must lie at some distance from the plains; and perhaps the Poet, by using the term उपतट, implies its relative situation with the loftiest part of the range or proper snow-clad mountains.

396.—And erst a hero's mighty arrows tore.] The Krauncha pass, or defile, in the Krauncha mountain, is said to have been made by the arrows of Bhṛigupati, or Paraśurāma, who was educated by Śiva on Mount Kailāsa, and who thus opened himself a passage from the mountains upon the occasion of his travelling southwards to destroy the Kshatriya or military race. Paraśurāma is an Avatār, or descent of Vishṇu, in the person of the son of the Saint Jamadagni; and this Saint being also descended from the celebrated sage Bhṛigu, his son is named Bhṛigupati, or, Chief of that race. See Legend of Paraśurāma, Vishṇu Purāṇa, p. 401. The fissure in the Krauncha mountain is, in the Vāyu and Vāmana Purāṇas, ascribed to Kārtikeya. *Ibid.* p. 169, note 10.

399.—The sable foot that Bali marked with dread.] The story of Bali and the Vāmana, or dwarf Avatār, was first told by Sonnerat, and has since been frequently repeated. As the former is a good specimen of the style in which Hindu legends were narrated by European travellers in the last century, it may be here inserted. "The fifth incarnation was in a Bramin dwarf, under the name of Vamen: it was wrought to restrain the pride of the giant Bely. The latter, after

LX.

Ascended thence, a transient period rest,
Renowned Kailāsa's venerated guest.

having conquered the gods, expelled them from Sorgon: he was generous, true to his word, compassionate, and charitable. Vichenou, under the form of a very little Bramin, presented himself before him while he was sacrificing, and asked him for three paces of land to build a hut. Bely ridiculed the apparent imbecility of the dwarf, in telling him that he ought not to limit his demand to a bequest so trifling;—that his generosity could bestow a much larger donation of land. Vamen answered, that being of so small a stature, what he asked was more than sufficient. The prince immediately granted his request; and, to ratify his donation, poured water into his right hand; which was no sooner done, than the dwarf grew so prodigiously, that his body filled the universe! He measured the earth with one pace, and the heavens with another; and then summoned Bely to give him his word for the third. The prince then recognized Vichenou, adored him, and presented his head to him: but the god, satisfied with his submission, sent him to govern the Pandalon; and permitted him to return every year to the earth, the day of the full moon, in the month of November."—SONNERAT's Voyages in the East Indies, Calcutta edition, vol. i. p. 22.

402.—Kailāsa's venerated guest.] Kailāsa, as it here appears, a part of the Himālaya range, is in fable a mountain of costly gems or of crystal, the site of Kuvera's capital, and the favourite haunt of Śiva. I shall borrow, from the notes to Southey's "Curse of Kehāma," a description of it from Baldæus, curious enough in itself, but still more so for its strange medley of accuracy and incorrectness, and its uncouth transformation and commixture of the Sanskṛit names. "The residence of Ixora (Īśwara or ईश्वर) is upon the silver mount Kalaja (Kailāsa or कैलास), to the south of the famous mountain Mahameru, being a most delicious place, planted with all sorts of trees, that bear fruit all the year round. The roses and other flowers send forth a most odoriferous scent: and the pond at the foot of the mount is enclosed with pleasant walks of trees, that afford an agreeable shade; whilst the peacocks and divers other birds entertain the ear with their harmonious noise, as the beautiful women do the eyes. The circumjacent woods are inhabited by a certain people called Munis or Rixis (Ṛishis or ऋषि), who, avoiding the conversation of others, spend their time in offering daily sacrifices to their god.

"It is observable, that though these Pagans are generally black themselves, they do represent these Rixis to be of a fair complexion, with long white beards, and long garments hanging crossways, from about the neck down over the breast. They are in such high esteem among them, that they believe whom they bless are blessed, and whom they curse are cursed.

"Within the mountain lives another generation, called Jexaquinnera (Yaksha or यक्ष, and Kinnara or किन्नर), and Quendra (Indra or इन्द्र), who are free from all trouble, and spend their days in continual contemplation, praises, and prayers to God. Round about the mountain stand seven ladders, by which you ascend to a spacious plain, in the middle whereof is a bell of silver and a square table, surrounded with nine precious stones of divers colours; upon this table lies a silver rose, called Tamarapua (?), which contains two women as bright and fair as a pearl; one is called Brigasiri (?), *i.e.* 'The lady of the mouth;' the other Tarasiri (?), *i.e.* 'The lady of the tongue;' because they praise God with the mouth and tongue. In the centre of this rose is the triangle of Quivelinga (Śiva-linga); which, they say, is the permanent residence of God."—BALDÆUS.

That mount, whose sides with brightest lustre shine,
A polished mirror, worthy charms divine;
Whose base a Rāvan from its centre wrung,
Shaken, not sundered, stable though unstrung;
Whose lofty peaks to distant realms in sight
Present a Śiva's smile, a lotus white.

LXI.

And lo! those peaks, than ivory more clear,
When yet unstained the parted tusks appear,
Beam with new lustre, as around their head
Thy glossy glooms metallic darkness spread:
As shows a Halabhṛita's sable vest,
More fair the pallid beauty of his breast.

The latter part of this description is quite new to the Pandits, and I suspect is rather Mohammedan than Hindu. Little is said of Kailāsa in authentic Hindu legend. See Vishṇu Purāṇa, p. 172.

406.—Shaken, not sundered, stable though unstrung.] This alludes to a legend of Rāvaṇa's having attempted to remove the mountain from its situation; although he did not succeed as well as Satan and his compeers, when,

"From their foundations loosening to and fro,
They plucked the seated hills;"

he considerably unhinged its foundations. The story perhaps originates with the curious vibrating rock at Mahābalipuram; of which it may be said, as is observed by Selden of Main-amber, *i.e.* Ambrose's stone in Cornwall, not far from Penzance, that "it is so great, that many men's united strength cannot remove it, yet with one finger you may wag it."

407.—Whose lofty peaks to distant realms in sight.] The lofty peaks of the Himālaya range of mountains are very justly stated by the poet to be visible to surrounding regions (प्रतिदिशम्). They are seen, in the south, from situations more remote than those in which any other peaks have been discerned; and the supposition of their exceeding even the Andes in elevation has been confirmed by recent inquiries.

412. — Thy glossy glooms metallic darkness spread.] The expression in the original (स्निग्धभिन्नाञ्जनाभे) may be rendered, "shining like glossy powdered antimony," a preparation used for darkening the eye-lashes or the edges of the eye-lids, a practice common to the females of the East. It is also explained to mean merely, "black divided antimony;" and the shining greyish-blue of the sulphuret of antimony, the substance alluded to, may often be observed in the hue of heavy clouds.

413.—Halabhṛita (properly Halabhṛit) is a name of Balarāma; and implies, as has been before explained, his use of a ploughshare as a weapon. He is represented of a white colour, clothed in a dark-blue vest; and is thus alluded to in the introduction to the Gīta Govinda of Jayadeva:

LXII.

Haply across thy long and mountain way
In sport may Gaurī with her Śiva stray;
Her serpent bracelet from her wrist displaced,
And in her arms the mighty god embraced.
Should thus it fortune, be it thine to lend
A path their holy footsteps may ascend;
Close in thy hollow form thy stores compress,
While by the touch of feet celestial blest.

LXIII.

Then shall the nymphs of heaven, a giddy train,
Thy form an instrument of sport detain;
And with the lightning, round each wrist that gleams,
Shall set at liberty thy cooling streams.
But should they seek thy journey to delay—
A grateful solace in the sultry day—
Speak harsh in thunder, and the nymphs shall fly
Alarmed, nor check thy progress through the sky.

वहसि वपुषि विशदे वसनं जलदाभं हलहतिभीतिमिलितयमुनाभम् ॥
केशव धृतहलधररूप जय जगदीश हरे ॥

Thus translated by Sir William Jones, in his Essay on the Chronology of the Hindus:

"Thou bearest on thy bright body a mantle shining like a blue Cloud, or like the water of the Yamunā tripping towards thee through fear of thy furrowing ploughshare, O Cesava! assuming the form of Balarāma, be victorious, O Heri! Lord of the Universe."

416.—In sport may Gaurī with her Śiva stray.] I have already noticed that these mountains are the scene of Śiva's loves and sports: they may still be considered as his favourite haunts, for some traces of him seem to start up in every direction amongst them. See the late Travels to the Source of the Ganges, and Col. Hardwicke's Tour to Sirinagur.

424.—Thy form an instrument of sport.] Literally, "They shall take thee as being the abode of an artificial water-work"—a jet-d'eau, or shower-bath; or, according to some of the Commentators, a vessel for sprinkling water, either a common syringe or squirt, or the more elegant Asiatic apparatus in use for sprinkling perfumed waters, especially rose-water—a Goolāb-pāsh.

425.—And with the lightning, round each wrist that gleams.] The diamond and thunderbolt according to Hindu notions, are of one substance, and are called by the same appellation (वज्र). As the fall of the thunderbolt is usually followed by rain, and may thus be considered as its cause; the propinquity and the mutual friction of the same substance upon the wrists of our young ladies is, in like manner, supposed to occasion the dispersion of the fluid treasures of the Cloud.

LXIV.

Where bright the mountain's crystal glories break,
Explore the golden lotus-covered lake;
Imbibe the dews of Mānasa, and spread
A friendly veil round Airavata's head;
Or, life dispensing, with the Zephyrs go,
Where heavenly trees with fainting blossoms blow.

LXV.

Now on the mountain's side, like some dear friend,
Behold the city of the gods impend;
Thy goal behold, where Ganga's winding rill
Skirts like a costly train the sacred hill;
Where brilliant pearls descend in lucid showers,
And Clouds, like tresses, clothe her lofty towers.

LXVI.

There every palace with thy glory vies,
Whose soaring summits kiss the lofty skies;
Whose beauteous inmates, bright as lightning glare,
And tabors mock the thunders of the air;

433.—Mānasa, Mānasarovara, or commonly Man-sarour, is a celebrated lake situated in the centre of the Himālaya mountains, and was long said to be the source of the Ganges and Brahmaputra rivers: with respect to the first of these, the statement has been found to be erroneous; and we have no positive proofs of its accuracy with regard to the latter. When the passage in the text was translated, the chief information regarding the latter was derived from the vague reports of Hindu Pilgrims. Since then, Mānasarovara was visited by that enterprising traveller, Moorcroft. He has not yet had a successor.

We here take leave of the geographical part of the poem, which is highly creditable to Kālidāsa's accuracy; and now come to the region of unmixed fable, the residence of Kuvera and his attendant demigods.

434.—A friendly veil round Airavata's head.] Indra's Elephant, ut supra, 355.

436.—Where heavenly trees with fainting blossoms blow.] Literally, the Kalpa trees, one of the five kinds which flourish in Indra's heaven. They are thus enumerated in the Amara Kosha:

पञ्चैते देवतरवो मन्दारः पारिजातकः ।
सन्तानः कल्पवृक्षश्च पुंसि वा हरिचन्दनम् ॥

438.—The city of the gods impend.] Alakā, the capital of Kuvera.

The rainbow flickering gleams along the walls,
And glittering rain in sparkling diamonds falls.

LXVII.

There lovely triflers wanton through the day,
Dress all their care, and all their labour play;
One while, the fluttering Lotus fans the fair,
Or Kunda top-knots crown the jetty hair.
Now, o'er the cheek the Lodh's pale pollen shines,
Now midst their curls the Amaranth entwines.
These graces varying with the varying year,
Śirīsha-blossoms deck the tender ear;
Or new Kadambas, with thy coming born,
The parted locks and polished front adorn.

LXVIII.

Thus graced they woo the Yakshas to their arms,
And gems, and wine, and music, aid their charms.
The strains divine with art celestial thrill,
And wines from grapes of heavenly growth distil.

449.—I have availed myself of the aid of the Commentators to make out this passage rather more fully than it occurs in the original, and consequently more intelligibly to the English reader. The poet describes the toilet of the Yakshinīs, or female Yakshas, through the six seasons of the year, by mentioning as the selected flowers, those peculiar to each period. Thus the Lotus blooms in Śarat or the sultry season, two months of our autumn; the Kunda (Jasminum pubescens) in Śiśira or the dewy season; the Lodh, a species of tree (Symplocos racemosa, Rox.), is in blossom in Hemanta or winter; the Kuruvaka (Gomphræna globosa) in Vasanta or spring; the Śirīsha (Mimosa Śirīsha) in the hot months, or Grīshma; and the Nīpa or Kadamba (Nauclea Kadamba) at the setting in of the rains. It is to the Commentators also that I am indebted for the sole occupation of the goddesses being pleasure and dress. The fact is,

"———To sing, to dance,
To dress, and troll the tongue, and roll the eye,"

constitutes a very well-educated female, according to the customs of Hindustan. We cannot help, however, being pleased with the simplicity and propriety of taste which gives to the graceful ornaments of nature so prominent a part in the decoration of feminine beauty.

462.—And wines from grapes of heavenly growth distil.] So Milton, Paradise Lost, v. 426:

———In heaven, the trees
Of life ambrosial fruitage bear, and vines yield nectar.

And again, line 835:

———Rubied nectar flows,
Fruit of delicious vines, the growth of heaven.

The gems bestrew each terrace of delight,
Like stars that glitter through the shades of night.

LXIX.

There, when the Sun restores the rising day,
What deeds of love his tell-tale beams display!
The withered garlands on the pathway found;
The faded lotus prostrate on the ground;
The pearls, that bursting zones have taught to roam,
Speak of fond maids, and wanderers from home.

LXX.

Here filled with modest fears, the Yaksha's bride
Her charms from passion's eagerness would hide;
The bold presumption of her lover's hands
To cast aside the loosened vest, withstands;
And feeble to resist bewildered turns
Where the rich lamp with lofty radiance burns;
And vainly whelms it with a fragrant cloud
Of scented dust, in hope the light to shroud.

464.—Like stars that glitter through the shades of night.] Thus, B. Jonson:

The starres that are the jewels of the night.

470.—Speak of fond maids, and wanderers from home.] I have already mentioned that the Hindus always send the lady to seek her lover, and they usually add a very reasonable degree of ardour and impatience. Our poet, in another place, compares the female so engaged to a rapid current. Thus, in the Ṛitu Sanhāra:

निपातयन्त्यः परितस्तटद्रुमान्
प्रवृद्धवेगैस्सलिलैरनिर्मलैः ।
स्त्रियः प्रकामा इव जातविभ्रमाः
प्रयान्ति नद्यस्त्वरितं पयोनिधिम् ॥

"Fast flow the turbid torrents, as they sweep,
The shelving valleys to rejoin the deep:
Impetuous as the maid whom passion warms,
And drives impatient to her lover's arms,
Along they bound with unresisted force,
And banks and trees demolish in their course."

478.—Of scented dust.] She casts upon it a handful of Chūrṇa: which means not only any powdered or pounded substance, but especially aromatic powders; which we may suppose to constitute part of an Indian lady's toilet, as they did in the last century of those of Europe, when the toilet of a belle was equipped

"With patches, powder-box, pulvil, perfumes."

LXXI.

The gale that blows eternally their guide,
High over Alakā the clouds divide
In parted masses, like the issuing smoke
Of incense by the lattice-meshes broke:
Scattered they float, as if dispersed by fear,
Or conscious guilt spoke retribution near:
Their just award for showers that lately soiled
Some painted floor, or gilded roof despoiled.

LXXII.

Ere yet thy coming yields opposing gloom,
The moon's white rays the smiling night illume,
And on the moon-gem concentrated fall,
That hangs in woven nets in every hall;
Whence cooling dews upon the fair descend,
And life renewed to languid nature lend.

LXXIII.

What though while Śiva with the god of gold
Delights a friendly intercourse to hold;
The Lord of Love, remembering former woe,
Wields not in Alakā his bee-strung bow,
Yet still he triumphs: for each maid supplies
The fatal bow with love-inspiring eyes;

486.—Some painted floor.] It is customary amongst the Hindus, upon festival occasions, to smooth and paint the ground on which worship is to be performed, or the assembly to be held. As this spot is generally in an open area within the walls of the house, a shower of rain is of course very hostile to such decoration.

489.—The moon-gem, or Chandrakānta (चन्द्रकान्त), which is supposed to absorb the rays of the moon, and to emit them again in the form of pure and cool moisture.

495.—The Lord of Love, remembering former woe.] This alludes to the fate which befel the Hindu Cupid upon his assailing Śiva, whom at the desire of the gods, he inflamed with the love of Pārvatī. Śiva, in his wrath, reduced the little deity to ashes, by a flame from the eye in his forehead; and, although he was subsequently restored to animation, he is here supposed to remain in dread of his former enemy. The whole story is spiritedly told in Sir William Jones's Hymns to Camdeo and to Durgā.

And wanton glances emulate the dart,
That speeds unerring to the beating heart.

LXXIV.

Northward from where Kuvera holds his state,
Where Indra's bow surmounts the arching gate;
Where on rich boughs the clustering flower depends,
And low to earth the tall Mandāra bends;
Pride of the grove, whose wants my fair supplies,
And nurtures like a child—my dwelling lies.

LXXV.

There is the fountain, emerald steps denote,
Where golden buds on stalks of coral float;
And for whose limpid waves the swans forsake,
Pleased at thy sight, the mount-encircled lake.

LXXVI.

Soft from the pool ascends a shelving ground,
Where shades devoted to delight abound;
Where the cœrulean summit towers above
The golden circle of a plantain grove:
Lamented haunts! which now in thee I view,
As glittering lightnings girt thy base of blue.

499.—And wanton glances emulate the dart.] The eye darting arrows is an idea familiar to English poetry; as in these instances:

> Her eye darted contagious fire.—MILTON.
>
> Her eyes carried darts of fire,
> Feathered all with swift desire.—GREENE'S "Never too Late."
>
> I mote perceive how in her glancing sight
> Legions of loves with little wings did fly,
> Darting their deadly arrows fiery bright.—SPENSER, Sonnet 16.
>
> And those love-darting eyes shall roll no more.—POPE'S "Elegy."

504.—The tall Mandāra.] The Coral-tree, Erythrina Indica.

506.—And nurtures like a child.] Tender attachment to natural objects is one of the most pleasing features in the poetical compositions of the Hindus. It is very frequently expressed, and perhaps in few places with more beauty than in the drama of Śakuntalā, where, upon departing from the bower of her foster-father, she bids adieu to the plants she had carefully tended, and the orphan fawn she had reared. The whole of this scene must be read with pleasure; and may be classed with the departure of Goldsmith's village family from Auburn, and the farewell of Eve to the bowers of Paradise.

LXXVII.

See where the clustering Mādhavi entwines,
And bright Kuruvaka the wreath confines:
Profuse Aśoka sheds its radiant flower,
And budding Keśara adorns the bower:
These are my rivals; for the one would greet,
As I would willingly, my charmer's feet;
And, with my fondness, would the other sip
The grateful nectar of her honeyed lip.

LXXVIII.

A golden column, on a crystal base,
Begirt with jewels, rises o'er the place.
Here, when the evening twilight shades the skies,
The blue-necked Peacock to the summit flies,
And moves in graceful circles to the tone
My fair awakens from her tinkling zone.

LXXIX.

These be thy guides—and faithfully preserve
The marks I give thee: or e'en more, observe,

517.—The Mādhavi entwines.] This creeper (Gærtnera racemosa, or Banisteria Bengalensis) is often alluded to by the Poets, for its superior elegance, and the beauty of its red blossoms.

518.—Kuruvaka is the crimson Amaranth. The Sanskrit name is also applied to a blue species of Barleria.

519.—Profuse Aśoka sheds its radiant flower.] Jonesia Aśoka; speaking of which, Sir William Jones says, "The vegetable world scarcely exhibits a richer sight than an Aśoka-tree in full bloom."

520.—And budding Keśara.] A tree yielding a strong-smelling flower (Mimusops elengi).

521.—These are my rivals, etc.] These allusions refer to some particular notions of the Hindus respecting the Keśara and Aśoka, which plants are said to blossom upon being touched respectively by the face or foot of a female: the story is, probably, originally poetical.

528.—The blue-necked Peacock to the summit flies.] The wild peacock, although it lays its nest upon the ground, is said by Captain Williamson to roost constantly on the loftiest trees.

530.—My fair awakens from her tinkling zone.] A girdle of small bells (क्षुद्रघण्टिका) is a favourite Hindu ornament; also silver circles at the ankles and wrists, which emit a ringing noise as the wearer moves.

Where painted emblems holy wealth design,
Kuvera's treasures—that abode is mine.
Haply its honours are not now to boast,
Dimmed by my fate, and in my exile lost.
For when the sun withdraws his cheering rays,
Faint are the charms the Kamala displays.

LXXX.

To those loved scenes repaired, that awful size,
Like a young elephant, in haste disguise;
Lest terror seize my fair one, as thy form
Hangs o'er the hillock, and portends the storm.

534.—Kuvera's treasures.]

> Thick with sparkling oriental gems
> The portal shone.———Paradise Lost, B. iii. 507.

For such Kuvera's nine treasures are sometimes supposed to be. Rāmāśrama, commenting upon Amara, thus enumerates them, from the Śabdārṇava;

पद्मो ऽस्त्रियां महापद्मः शङ्खो मकरकच्छपौ ।
मुकुन्दनन्दनीलाश्च खर्वश्च निधयो नव ॥

"The Padma, Mahāpadma, Śankha, Makara, Kachhapa, Mukunda, Nanda, Nīla, and Kharva, are the nine Nidhis." The Śabda Ratnāvali also has the same reading. In Hemachandra, and the Śabda Mālā, कुन्द is substituted for नन्द. Nidhi (निधि) is the generic name; but how it should be rendered into English, I am not prepared to say. Mr. Colebrooke calls the particular Nidhis, 'auriferous gems.' See his translation of the Amara Kosha. Some of the words bear the meanings of precious or holy things; thus, Padma is the Lotus; Śankha the shell or conch. Again, some of them imply large numbers: thus, Padma is 10,000 millions, and Mahāpadma is 100,000 millions, etc.; but all of them are not received in either the one or the other acceptation. We may translate almost all into things: thus, a lotus, a large lotus, a shell, a certain fish, a tortoise, a crest, a mathematical figure used by the Jainas. Nīla refers only to colour; but Kharva, the ninth, means a dwarf. Mr. Kindersley, translating through the medium of the Tamul, has called eight of Kuvera's gems, the coral, pearl, cat's-eye, emerald, diamond, sapphire, ruby, and topaz. The ninth he leaves undetermined. In Dr. Hunter's Dictionary I find one only of the nine in the Hindoostanee Language, نیلم or نیل من Neelum or Neelmun, derived from नीलमणि 'a blue gem,' and interpreted the sapphire. पद्मराग, Padma-colour, means a ruby, and possibly the Paḍma may be the same; perhaps कच्छप, the tortoise, means tortoise-shell; and Makara may be an error for Maraka or Marakata, an emerald, or it may imply the same stone from the green colour of a fish: these, however, are mere conjectures. Agreeably to the system of the Tantrikas, the Nidhis are personified, and upon certain occasions, as the worship of Lakshmī, the goddess of prosperity, etc., come in for a share of religious veneration. They have also their peculiar mantras, or mystical verses.

538.—The Kamala is a name of the lotus.

Thence to the inner mansion bend thy sight,
Diffusing round a mild and quivering light;
As when, through evening shades, soft flashes play
Where the bright fire-fly wings his glittering way.

LXXXI.

There, in the fane, a beauteous creature stands,
The first best work of the Creator's hands;

546.—Where the bright fire-fly wings his glittering way.] The fire-fly presents a very beautiful appearance, as its soft and twinkling light is contrasted with the deep shade of the bushes, in which it may be seen in great numbers during the wet season. The phenomenon is common to the East and the West Indies; and it may be amusing to see the effect produced by it on different persons and at different periods. Moore, meeting with it in America, writes some elegant stanzas on the subject; and adds to the lightness of his verse, the solidity of prose in the authority of this note:—"The lively and varying illumination with which these fire-flies light up the woods at night gives quite an idea of enchantment. Puis ces mouches se developpant de l'obscurité de ces arbres, et s'approchant de nous, nous les voyions sur les orangers voisins, qu'ils mettoient tout en feu, nous rendant la vue de leurs beaux fruits, que la nuit avoit ravie, etc.—L'Histoire Des Antilles." See Moore's Odes and Epistles. We have now to hear the description of a traveller of 1672, the learned and very devout Johannes Fryer, M.D.:—

"The next day, at twelve o'clock at noon, we struck into our old road at Moorbar, from whence, before, we were misguided: we packed hence by five in the afternoon, and left our burnt wood on the right-hand; but entered another, which made us better sport, deluding us with false flashes, that you would have thought the trees on a flame, and presently, as if untouched by fire, they retained their wonted verdure. The Coolies beheld the sight with horror and amazement, and were consulting to set me down and shift for themselves; whereof being informed, I cut two or three with my sword, and, by breathing a vein, let Shitan (the Devil) out, who was crept into their fancies; and led them, as they do a startling jade, to smell to what their wall-eyes represented amiss; where we found an host of flies, the subject both of our fear and wonder, which the sultry heat and moisture had generated into being, the certain prodromus of the ensuing rain, which followed us from the hills. This gave my thoughts the contemplation of that miraculous bush crowned with innocent flames that gave to Moses so pleasant and awful a prospect; the fire, that consumes everything, seeming rather to dress than offend it."

548.—The first best work of the Creator's hands.] Literally, the first creation of Brahmā; and "first" may refer to time, or to a degree: it most probably here means "best." So Milton, speaking of Eve:

> Oh, Fairest of creation! last and best
> Of all God's works.———PARADISE LOST, B. ix. 896.

We now enter upon, perhaps, the most pleasing part of this elegant little poem, the description of the Yaksha's wife. I may, perhaps, come under the denomination of those who, according to the illiberal and arrogant criticism of such a writer as a Mr. Pinkerton, prove, "That the climate of India, while it inflames the imagination, impairs the judgment;" when, standing in very little

Whose slender limbs inadequately bear
A full-orbed bosom, and a weight of care;
Whose teeth like pearls, whose lips like Bimbas show,
And fawn-like eyes still tremble as they glow.

LXXXII.

Lone as the widowed Chakravāki mourns,
Her faithful memory to her husband turns,
And sad, and silent, shalt thou find my wife,
Half of my soul, and partner of my life,
Nipped by chill sorrow, as the flowers enfold
Their shrinking petals from the withering cold.

awe of such a poetical censor, I advance an opinion, that we have few specimens, either in classical or modern poetry, of more genuine tenderness or delicate feeling.

551.—Whose lips like Bimbas show.] The Bimba (Bryonia grandis) bears a red fruit, to which the lip is very commonly compared.

553.—The Chakravāki is the ruddy goose (Anas Casarca), more commonly known in India by the appellation, Brahmany Duck or Goose. These birds are always observed to fly in pairs during the day, but are supposed to remain separate during the night. In the Hindoostanee Philology of Messrs. Gilchrist and Roebuck, an amusing account of the popular belief on this subject is thus given:—"This bird, in the poetry of the Hindus, is their turtle-dove, for constancy and connubial affection; with the singular circumstance of the pair being doomed for ever to nocturnal separation, for having offended one of the Hindu divinities (Munis or Saints), whence:

"Chukwa chukuee do june in mut maro ko,e
Ye mare kurtar ke ruen bichora ho,e.

"Mark Heaven's decree, and man forbear
To aim thy shafts, or puny thunder,
At these poor fowls, a hapless pair,
Who pass the lonely nights asunder.

"If we believe popular tradition and assertions, the cause is so far confirmed by the effect observable in the conduct of these birds to the present day, who are said to occupy the opposite banks of a water or stream regularly every evening, and exclaim the live-long night to each other, thus:

"Chuku,ee muen a,oon? Nuheen nuheen chukwa.—
Chukwa muen a'oon? Nuheen nuheen chuku,ee.

"Say, shall I come, my dear, to thee?
Ah no, indeed, that cannot be.—
But may I wing my love to you?
Nay, chuck, alas! this will not do."

556.—Half of my soul, and partner of my life.] So Milton:

Part of my soul, I seek thee; and thee claim,
My other half.———

जीवितं मे द्वितीयम्, "My second existence," are the words of the original; and the other

LXXXIII.

I view her now! Long weeping swells her eyes,
And those dear lips are dried by parching sighs.
Sad on her hand her pallid cheek declines,
And half unseen through veiling tresses shines;
As when a darkling night the moon enshrouds,
A few faint rays break straggling through the clouds.

LXXXIV.

Now at thy sight I mark fresh sorrows flow,
And sacred sacrifice augments her woe.
I mark her now with Fancy's aid retrace
This wasted figure and this haggard face.

expression, "my half," is not more uncommon in Sanskrit than in Western poetry. Thus these tender, and, as Mrs. Malaprop thinks, profane expressions of endearment seem to have obtained a very extensive circulation. "My life," "my soul," are common to most of the European languages; and the most frequent epithet by which a mistress is addressed in Persian or Hindoostanee, جان, is of a similar import. Amongst the Romans, "vita" and "anima" were used in the same manner, or even in the temperate warmth of friendship; as Horace calls Virgil;

Animæ dimidium meæ!
"Half of my soul!"

And Propertius, addressing his mistress, calls her his life:

Æratas rumpam, mea Vita, catenas.
"I'll burst, my Life, the brazen chains."

We may suppose the Romans derived these pretty words from the Greeks; and indeed, as we learn from Juvenal, vi. 194, they were very fond of employing, though not in the most becoming manner, the original terms *Ζωὴ καὶ ψυχὴ*, the English translation of which has been given at some length by Mrs. Tighe, in her poem of Psyche; and, with some addition, by Lord Byron, in his Anglo-Greek song, the burthen of which is the old sentiment in a modern antique shape, or "My Life, I love you," in the *Ζωὴ μου σᾶς ἀγαπῶ*, of the Greek of the Morea.

566.—And sacred sacrifice augments her woe.] Thus Laodameia to Protesilaus, in Ovid:

Thura damus lacrymamque super.
"We offer incense up, and add our tears."

The Commentators, however, are not agreed how to interpret this passage in the original text, बलिव्याकुला, nor the expression निपतति पुरः, "She falls before thee." They seem, however, to conceive it means, that the approach of the Cloud reminding her of its being the period at which absent husbands usually return home, she recollects that the return of her own lord is proscribed; and therefore either falls in a swoon, or with excess of affliction. The sacrifice is to be performed to render the gods propitious, or it is a sacrifice called काकबलि, usually performed by women at the beginning of the rainy season. Some interpret पुरः "In the city," not "Before, in front."

Now from her favourite bird she seeks relief,
And tells the tuneful Sārikā her grief;
Mourns o'er the feather'd prisoner's kindred fate,
And fondly questions of its absent mate.

LXXXV.

In vain the lute for harmony is strung,
And round the robe-neglected shoulder slung;
And faltering accents strive to catch in vain
Our race's old commemorative strain:
The falling tear, that from reflection springs,
Corrodes incessantly the silvery strings;
Recurring woe still pressing on the heart,
The skilful hand forgets its grateful art,

570.—The Sārikā (Grakula religiosa) is a small bird, better known by the name of Mainā. It is represented as a female, while the parrot is described as a male bird; and as these two have, in all Hindu tales, the faculty of human speech, they are constantly introduced, the one inveighing against the faults of the male sex, and the other exposing the defects of the female. They are thus represented in the fourth story of that entertaining collection, the Buetal Pucheesee:

मैना बोली कि पुरुष अधर्मी पापी दग़ाबाज़ स्त्रीहत्या करने वाले होते है। यिह सुनकर तोते ने कहा कि नारी भी दग़ाबाज़ झूठी बेवक़ुफ़ लालची हत्यारी होती है॥

Ladies have always been distinguished for maintaining pet animals; and the fancy seems to have been equally prevalent in the East and West, and in ancient or modern times. The Swallow of Lesbia, "Passer deliciæ meæ puellæ," may rival the Sārikā of the wife of the Yaksha, and Bullfinch of Mrs. Throckmorton. See Cowper's Poems.

573.—In vain the lute for harmony is strung.] The lute is here put for the Vīṇā or Been, a stringed instrument of sacred origin, and high celebrity amongst the Hindus. In Bengal, however, players on this instrument are very rarely met with; and amongst the natives of this province, the English fiddle is its substitute. In the Jātras, or dramatic performances still current amongst them, I have seen the entrance of Nārada, the traditionary inventor of the Vīṇā, bearing, in its stead, a violin. The Vīṇā is much the most harmonious and scientific of all the Hindu instruments of music. A description of it may be found in the First Volume of the Asiatic Researches.

574.—"Robe-neglected" is here put for मलिनवसने, "dirty clothes." So Laodameia says:

Et quâ possum squalore tuos imitare labores, etc.
"And with my squalid vesture ape thy toils."

576.—Our race's old commemorative strain.] "The verse made in honour of my kindred:" a circumstance that points out some affinity to the songs of the ancient minstrels and family bards.

And idly wandering, strikes no measured tone,
But wakes a sad wild warbling of its own.

LXXXVI.

At times, such solace animates her mind
As widowed wives in cheerless absence find;
She counts the flowers now faded on the floor,
That graced with monthly piety the door.
Thence reckons up the period, since from home,
And far from her, was I compelled to roam;
And deeming, fond, my term of exile run,
Conceives my homeward journey is begun.

LXXXVII.

Lightened by tasks like these, the day proceeds;
But much I dread a bitterer night succeeds,
When thou shalt view her on the earth's cold breast,
Or lonely couch of separation rest,
Disturbed by tears those pallid cheeks that burn,
And visions of her dearer half's return,

LXXXVIII.

Now seeking sleep, a husband to restore;
And waking now, his absence to deplore;
Deprived of slumber by returning woes,
Or mocked by idle phantoms of repose;
Till her slight form, consumed by ceaseless pain,
Shews like the moon, fast hastening to its wane.

LXXXIX.

Crisp from the purifying wave, her hair
Conceals the charms, no more her pleasing care;

586.—That graced with monthly piety the door.] The Hindus pay a species of adoration to many inanimate objects. Amongst others, the door-way or door-post receives such homage as is rendered by hanging up a flower or a garland there once a month.

591.—In this, and some of the following passages, considerable liberty has been taken with the order of the original.

And, with neglected nails, her fingers chase,
Fatigued, the tresses wandering o'er her face.

XC.

Firm winds the fillet, as it first was wove,
When fate relentless forced me from my love;
And never flowery wreaths, nor costly pearls,
Must hope to decorate the fettered curls;
Loosed by no hand, until, the law divine
Accomplished, that delighted hand is mine.

XCI.

Dull as the flower when clouds through æther sweep,
Not wholly waking, nor resigned to sleep,
Her heavy eyelids languidly unclose
To where the moon its silvery radiance throws
Mild through the chamber: once a welcome light;
Avoided now, and hateful to her sight.

XCII.

Those charms that glittering ornaments oppress,
Those restless slumbers that proclaim distress,
That slender figure worn by grief severe,
Shall surely gain thy sympathizing tear.
For the soft breast is swift to overflow,
In moist compassion, at the claims of woe.

XCIII.

The same fond wife as when compelled to part,
Her love was mine, I still possess her heart.

607.—Firm winds the fillet as it first was wove.] The Veṇī is a braid into which the long hair of the Hindustani women is collected, when they have lost their husbands. The dancing-girls also wear their hair in this manner.

616.—To where the moon.] The moon is supposed to be the reservoir of amṛita or ambrosia, and to furnish the gods and manes with the supply. "It is replenished from the sun, during the fortnight of the increase. On the full moon, the gods adore that planet for one night; and for the first day, all of them, together with the Pitṛis and Ṛishis, drink one kalā or digit daily, until the ambrosia is exhausted."—Vāyu Purāṇa.

Her well-known faith this confidence affords,
Nor vain conceit suggests unmeaning words.
No boaster I! and time shall quickly teach,
With observation joined, how just my speech.

XCIV–V.

O'er her left limbs shall glad pulsations play,
And signs auspicious indicate the way;
And like the lotus trembling on the tide,
While its deep roots the sportive fish divide,
So tremulous throbs the eye's enchanting ball,
Loose o'er whose lids neglected tresses fall.

XCVI.

Soothed by expected bliss, should gentle sleep
O'er her soft limbs and frame exhausted creep,
Delay thy tidings, and suspend thy flight,
And watch in silent patience through the night.
Withhold thy thunders, lest the awful sound
Her slumber banish, and her dreams confound;
Where her fond arms, like winding shrubs, she flings
Around my neck, and to my bosom clings.

XCVII.

Behold her rising with the early morn,
Fair as the flower that opening buds adorn;
And strive to animate her drooping mind
With cooling rain-drops and refreshing wind;

631.—O'er her left limbs shall glad pulsations play.] Palpitations in the left limbs, and a throbbing in the left eye, are here described as auspicious omens, when occurring in the female; in the male, the right side is the auspicious side, corresponding with the ideas of the Greeks, thus described by Potter:—

"The third sort of internal omens were the *Παλμοὶ* or *Παλμικὰ οἰωνίσματα*, so called *ἀπὸ τοῦ πάλλειν*, 'from palpitating.' Such were the palpitations of the heart, the eye, or any of the muscles, called, in Latin, 'saltationes,' and *βόμβος*, or 'a ringing in the ears,' which in the right ear was a lucky omen; so also was the palpitation of the right eye, as Theocritus telleth us:

Ἄλλεται ὀφθαλμός μοι ὁ δεξιός.
'My right eye twinkles.'"

Restrain thy lightnings, as her timid gaze
Shrinks from the bright intolerable blaze;
And murmuring softly, gentle sounds prepare,
With words like these to raise her from despair:—

XCVIII.

"Oh, wife adored! whose lord still lives for thee;
Behold his friend and messenger in me;
Who now approach thy beauteous presence, fraught
With many a tender and consoling thought!
Such tasks are mine:—where absent lovers stray,
I speed the wanderer lightly on his way;
And, with my thunders, teach his lagging mind
New hopes the braid of absence to unbind."

XCIX.

As beauteous Maithilī with glad surprise
Bent on the Son of air her opening eyes,
So my fair partner's pleased uplifted gaze
Thy friendly presence with delight surveys.
She smiles, she speaks, her misery foregoes,
And deep attention on thy words bestows;
For such dear tidings happiness impart,
Scarce less than mutual meeting to the heart.

660.—"The braid of absence" is the Veṇī: see Note on 607.

661.—Maithilī is a name of Sītā, derived from Mithilā, the place of her nativity, and the modern Tirhut. The allusion relates to the discovery of her in Lankā, by Rāma's envoy, Hanumān, the Monkey-chief, said to be the son of the Wind.

668.—Scarce less than mutual meeting to the heart.]—They have a proverb similar to this in the Hindustani language, "A letter is half a meeting." The expression is common in the poetry of the Rekhta, and occurs thus in a Ghazal by Jirat:

كهتي هين كه مكتوب بهي هي نصف ملاقات

It also exists in the Arabic language; and is thus given in one of the Exercises of Captain Lockett's Translation of the Mi'at Āmil, and the Sharah Mi'at Āmil, or an Arabic Grammar and Commentary:

المُرَاسَلاتُ كما قِيلَ نِصْفُ المُلاقَاتِ

"Correspondence, they say, is half an interview."

C.

Being of years protracted, aid thy friend,
And with my words thine own suggestions blend!
Say thus: 'Thy lord o'er Rāma's mountain strays,
Nor cares but those of absence blight his days.
His only wish by me his friend to know,
If he is blest with health, that thou art so:
For still this fear especially must wait
On every creature of our passing state.

CI.

'What though to distance driven by wrath divine,
Imagination joins his form with thine.
Such as I view, is his emaciate frame;
Such his regrets; his scorching pangs the same;
To every sigh of thine his sigh replies,
And tears responsive trickle from his eyes.

CII.

'By thee unheard, by those bright eyes unseen,
Since fate resists, and regions intervene,
To me the message of his love consigned
Pourtrays the sufferings of his constant mind.
Oh! were he present, fondly would he seek,
In secret whisper, that inviting cheek;
Woo thee in close approach, his words to hear,
And breathe these tender accents in thine ear.'

CIII.

"Goddess beloved! how vainly I explore
The world, to trace the semblance I adore.

675.—For still this fear especially must wait.] It is to be recollected here, that even these heavenly beings are of a perishable nature, and subject to the infirmities of existence. The whole are swept away at each Mahā-pralaya, or destruction of the universe,

"Which, like the baseless fabric of a vision,
Leaves not a wreck behind."

Thy graceful form the flexile tendril shews,
And like thy locks the peacock's plumage glows;
Mild as thy cheeks, the moon's new beams appear,
And those soft eyes adorn the timid deer;
In rippling brooks thy curling brows I see,
But only view combined these charms in thee.

CIV.

"E'en in these wilds our unrelenting fate
Proscribes the union, love and art create:
When, with the colours that the rock supplies,
O'er the rude stone thy pictured beauties rise,
Fain would I think, once more we fondly meet,
And seek to fall in homage at thy feet;—

695.—Mild as thy cheeks, the moon's new beams appear.] Comparing a beautiful face to the moon has been supposed to be peculiar to oriental poets. Instances, however, may be found in English verse: perhaps that passage in Pope, where, speaking of an amiable female and the moon, he says, "Serene in virgin modesty she shines," may not be exactly in point, although the general idea is similar. Spenser, however, is sufficiently precise:

> Her spacious forehead, like the clearest moon,
> Whose full-grown orb begins now to be spent,
> Largely displayed in native silver shone,
> Giving wide room to beauty's regiment.

698.—But only view combined these charms in thee.] This turn of the compliment, closely faithful to the original, conveys a high idea of the gallantry of a Hindu bard; and as this gallantry cannot be the ten times repeated detail of romantic folly or chivalrous frenzy, it may be considered as the natural expression of unsophisticated tenderness. We have in these lines a complete description of beauty, agreeably to Hindu fancy; and I do not think the series of comparisons will much suffer by being contrasted with any similar series in classical or modern writers.

701.—When, with the colours that the rock supplies.] "Having painted you with mineral colours" (धातुरागैः), that is, according to the Commentators, with "red chalk," etc. Our very limited acquaintance with the high land which is the scene of the Yaksha's exile prevents our specifying the mineral substances which he may be supposed to have employed. The expression in the text, however, is one of many circumstances that render it probable that the mountains which run across the northernmost part of the peninsula are rich in the objects of mineralogical inquiry. We know that copper mines have been discovered in the eastern extremity of them, the ore of which is very productive. The Sālagrām stones, or Ammonites, are found in the Narmadā; and the several kinds of Makshicas, a class of ores not yet investigated, are usually called नदीज and तापीज, or "River-born," and "Tapti-born," in reference to their being found in the course of the Tapti river.

In vain;—for envious tears my purpose blight,
And veil the lovely image from my sight.

CV.

"Why should the god who wields the five-fold dart
Direct his shafts at this afflicted heart;
Nor spare to agonize an aching breast,
By sultry suns and banishment oppressed?
Oh, that these heavy hours would swiftly fly,
And lead a happier fate, and milder sky!

CVI.

"Believe me, dearest, that my doom severe
Obtains from heavenly eyes the frequent tear;
And where the spirits of these groves attend
The pitying drops in pearly showers descend,
As oft in sleep they mark my outstretched arms,
That clasp in blissful dreams thy fancied charms,

707.—Why should the god who wields the five-fold dart?] Kāmadeva, the Hindu Cupid, is represented as the Eros of the Greeks, armed with a bow and arrows. These weapons are of peculiar construction, and most poetically formed. The bow is of sugar-cane; the bow-string consists of a line of bees; and the arrows are tipped each with a separate flower. The weapons and application of the allegory will be best explained by a verse in Sir William Jones's Hymn to this deity:

He bends the luscious cane, and twists the string,
With bees how sweet, but, ah! how keen their sting!
He with five flowrets tips the ruthless darts,
Which through five senses pierce enraptured hearts,
Strong Chumpa, rich in odorous gold;
Warm Arka, nursed in heavenly mould;
Dry Nagesar, in silver smiling;
Hot Kriticum, our sense beguiling;
And last, to kindle fierce the scorching flame.
Love shaft, which gods bright Bela name.

In the Romaunt of the Rose these is something of a similar allegory: Cupid is armed with "ten brode arrows;" of which, "five were shaven well and dight," and of a nature to produce virtuous attachment; while the other five, "also black as fiend in hell," were "Pride," "Villaine," etc., and of pernicious properties.

715.—And where the spirits of these groves attend.] Sthalī Devatās are, literally, "the deities of the soil;" so completely has Hindu, like Grecian faith, peopled inanimate nature.

Play through the air, and fold in fond embrace
Impassive matter and etherial space.

CVII.

"Soft and delightful to my senses blows
The breeze that southward wafts Himālaya's snows,
And rich impregnated with gums divine,
Exuding fragrant from the shattered pine,
Diffuses sweets to all, but most to me;—
Has it not touched? does it not breathe of thee?

CVIII.

"What are my tasks?—to speed the lagging night,
And urge impatiently the rising light:
The light returned, I sicken at the ray,
And shun as eagerly the shining day:
Vain are my labours in this lonely state;
But fate proscribes, and we must bow to fate.

CIX.

"Let then my firmness save thee from despair,
Who trust myself, nor sink beneath my care:
Trust to futurity; for still we view
The always wretched, always blest, are few:

733.—Let then my firmness save thee from despair.] We are scarely prepared for this sudden fortitude of the Yaksha; but it is not by any means unnatural. The task of consoling partners in affliction necessarily diverts the mind from its own distress.

Reference to the principle is very frequent in the writings of the Hindus. The Ātmana Bodha, or "Knowledge of Spirit," a small treatise which contains the ethical part of the Vedanta philosophy, and which has been translated and published by Dr. Taylor, concludes with this stanza:

दिग्देशकालाद्यनपेच्य सर्वगं
शीतादिहृन्नित्यसुखं निरञ्जनम् ।
यः स्वात्मतीर्थं व्रजते विनिष्क्रियः
सः सर्ववित् सर्वगतो ऽमृतो भवेत्

"He who has made the pilgrimage of his own spirit, a pilgrimage in which there is no concern respecting situation, place, or time; which is everywhere; in which neither cold nor heat are experienced; which bestows perpetual happiness and freedom from sorrow; he is without action, knows all things, pervades all things, and obtains eternal beatitude."

Life like a wheel's revolving orb, turns round,
Now whirled in air, now dragged along the ground.

CX.

" When from his serpent couch, that swims the deep,
Śārangī rises from celestial sleep;
When four more months, unmarked, have run their course;
To us all gloom—the curse has lost its force:
The grief from separation born expires,
And Autumn's nights reward our chaste desires.

CXI.

" Once more I view thee, as mine eyes unclose,
Laid by my side, and lulled by soft repose;
And now I mark thee startle from thy sleep,
Loose thy enfolding arms, and wake to weep:
My anxious love long vainly seeks reply;
Till, as the smile relumes that lucid eye,
Thy arch avowal owns, that jealous fear
Affrighted slumber, and aroused the tear.

A fine passage inculcating the same feeling occurs in Menu, ch. viii. 84, where the legislator exhorts a witness to speak the truth:

आत्मैव ह्यात्मनः साक्षी गतिरात्मा तथात्मनः ।
मा ऽवमंस्थाः स्वमात्मानं नृणां साक्षिणमुत्तमम् ॥

" The soul itself is its own witness; the soul itself is its own refuge: offend not thy conscious soul, the supreme internal witness of men."—Sir William Jones's Translation.

737.—Plutarch, in his "Consolation to Apollonius," has a similar idea in similar words:

Τροχοῦ [γὰρ] περιστείχοντος, ἄλλοθ' ἡ τέρα
'Αψὶς ὕπερθε γίγνετ', ἄλλοθ' ἡ τέρα.
" The wheel of Life is ever on the round,
While one part's up, the other's on the ground."

740.—The serpent couch is the great snake Ananta, upon which Vishṇu, or, as he is here called, the Holder of the bow Śārnga (the horn-bow), reclines, during four months, from the 11th of Aśhāṛha to the 11th of Kartik; or, as it has occurred in 1813 (the year in which the first edition was printed), from the 23rd of June to the 26th of October. The sleep of Vishṇu, during the four months of the periodical rains in Hindustan, seems to bear an emblematical relation to that season. It has been compared to the Egyptian hieroglyphical account of the sleep of Horus, typical of the annual overflow of the Nile, by the late Mr. Paterson, in his ingenious Essay on the Origin of the Hindu Religion—Asiatic Researches, vol. viii.

CXII.

"While thus, O goddess with the dark black eyes!
My fond assurance confidence supplies,
Let not the tales that idle tatlers bear,
Subvert thy faith, nor teach thee to despair.
True love, no time nor distance can destroy;
And, independent of all present joy,
It grows in absence, as renewed delight,
Some dear memorials, some loved lines excite."

CXIII.

Such, vast Dispenser of the dews of heaven!
Such is my suit, and such thy promise given:
Fearless, upon thy friendship I rely,
Nor ask that promise nor expect reply.
To thee the thirsty Chātakas complain;
Thy only answer is the falling rain:
And still such answer from the good proceeds,
Who grant our wishes, not in words, but deeds.

CXIV.

Thy task performed, consoled the mourner's mind,
Haste thy return these solitudes to find:
Soar from the mountain, whose exalted brow
The horns of Śiva's bull majestic plough,
And, hither speeding, to my sorrowing heart,
Shrunk like the bud at dawn, relief impart.

764.—Nor ask that promise nor expect reply.] We cannot help pausing here, to remark the ingenuity of the poet in the conduct of his work. He sets out with excusing the apparent absurdity of the Yaksha's addressing himself to a cloud as to a rational being, by introducing a pleasing and natural sentiment; see 32. The Cloud has now received his charge; and something is expected by way of reply, expressive either of refusal or assent. To have given the Cloud anything like the faculty of speech would have been straining probability overmuch; and we see in the above lines with what neatness Kālidāsa has extricated himself from the dilemma.

773.—Thus Ovid, in his Tristia:

Prospera sic vobis maneat fortuna, nec unquam,
Contacti simili sorte, rogetis opem.

"So may on thee propitious fortune wait,
Nor may'st thou need such aid, nor mourn so sad a fate!"

CXV.

With welcome news my woes tumultuous still,
And all my wishes tenderly fulfil!
Then, to whatever scenes invite thy way,
Waft thy rich stores, and grateful glooms convey;
And ne'er may destiny, like mine, divide
Thy brilliant spouse, the lightning, from thy side!

CXVI.

This said, he ceased:—the messenger of air
Conveyed to Alakā his wild despair.
The god of wealth, relenting, learnt his state,
And swift curtailed the limit of his fate;
Removed the curse, restored him to his wife,
And blest with ceaseless joy their everlasting life.

THE END.

AN EXPLANATION

OF THE

ABBREVIATIONS USED IN THIS VOCABULARY.

adj. . . . adjective.
adv. . . . adverb.
agt. . . . a noun of agency or verbal adjective.
ātm. . . . ātmane-pada.
cl. . . . . class, or conjugation.
comp. . . composition.
compar. . comparative.
du. . . . . dual.
f. . . . . . feminine.
fut. . . . future.
fut.p.p. . future passive participle.
imp. . . . imperative.
ind. . . . indeclinable.
ind.p.p. . indeclinable preter-participle.
indef. . . indefinite.
m. . . . . masculine.
m.f. . . . masculine and feminine.
m.n. . . . masculine and neuter.
n. . . . . neuter.
p. . . . . participle.
p.p. . . . past, or passive participle.
par. . . . parasmai-pada.
pass. . . . passive voice.
pl. . . . . plural.
pot. . . . potential.
pres. . . . present.
pres.p. . . present participle.
pret. . . . preterite.
prep. . . . preposition.
pron. . . . pronoun.
pronom. . pronominal.
rel. . . . relative.
s. . . . . . substantive.
sin. . . . . singular.
1 *c.* . . . 1st case, or nominative.
2 *c.* . . . 2nd case, or accusative.
3 *c.* . . . 3rd case, or instrumental.
4 *c.* . . . 4th case, or dative.
5 *c.* . . . 5th case, or ablative.
6 *c.* . . . 6th case, or genitive.
7 *c.* . . . 7th case, or locative.
8 *c.* . . . 8th case, or vocative.
1 *cl.* . . . 1st class, or conjugation.
2 *cl.* . . . 2nd class, etc.

VOCABULARY.

अ sounded short as "a" in "America."

अ a, *ind*, No, not, in-, un-. A privative or negative particle, serving to depreciate and also to reverse the sense of the word to which it is prefixed: as, from सित sita, White, असित asita, Black. Prefixed to words commencing with a vowel, अ a is changed to अन् an.

अंश anśa, *s.m.* The shoulder.

अंशन्यस्ते anśa-nyaste, 7 *c. sin. n.* Laid (placed or thrown) on the shoulder. (स्कन्धार्पिते सति, स्कन्धदेशोपहिते, स्कन्धस्थापिते). Balabhadra, on account of his fair complexion, is likened by Kālidāsa to the snowy mountain.

अंशुक anśuka, *s.n.* A leaf. अंशुकानि 2 *c. pl.*

अकरोत् akarot, 1 *pret. par.* of कृ kṛi, 8 *cl.* Make.

अक्षत akshata (*p.p.* of क्षण kshaṇ with अ a), Unbroken; unhurt, unscathed. अक्षतैः 3 *c. pl. n.*

अगणयत् agaṇayat, *pres. p. par.* of गण gaṇ, 10 *cl.* Count, reckon, with अ a. अगणयन् 1 *c. sin. m.* (अविवेचयन् Not discriminating.)

अग्नि agni, *s.m.* Fire; heat. अग्निः 1 *c. sin.* अग्निम् 2 *c. sin.*

अग्र agra, *s.n.* Top, summit, upper part, point, peak, tip. अग्रात् 5 *c. sin.* अग्राणि 1 *c. pl. adj.* First, early, chief, principal. Excellent, best.

अग्रभूमीः agra-bhūmīh, 2 *c. pl.* Chief places; upper parts. (श्रेष्ठप्रदेशान्, उपरिभूः द्वारेणाभ्यन्तरभागान् dwāreṇābhyantara-bhāgān).

अङ्क aṅka, *s.n.* Mark, sign, note, impress. अङ्कात् 5 *c. sin.*

अङ्कित aṅkita (*p.p.* of अकि ak-i), Marked, impressed, stamped. अङ्कितम् 2 *c. sin. m.* (चिह्नितं, मुद्रितं). अङ्कितेषु 7 *c. pl. n.*

अङ्ग aṅga, *s.n.* The body (शरीर). Limb, member (अवयव). अङ्गम् 1 or 2 *c. sin.* अङ्गेन 3 *c. sin.* अङ्गे 7 *c. sin.*

अङ्गग्लानिम् aṅga-glānim, (शरीरखेदम् śarīra-khedam, गात्रखेदं gātra-khedam, देहस्य निदाघक्लेशं dehasya nidāgha-kleśam, अवयवानां ग्लानतां).

अङ्गना aṅganā, *s.f.* A woman. अङ्गनाभिः 3 *c. pl.* अङ्गनानाम् 6 *c. pl.* (स्त्रीणाम्).

अङ्गानुकूलः aṅgānukūlah, अङ्गेषु aṅgeshu, अनुकूलो anukūlo (हितकारी hita-kārī), अङ्गसुखदः aṅga-sukha-dah, शरीरसुखकरः śarīra-sukha-karah. मान्द्यं बोध्यं शैत्यं सौगन्ध्यं च Softness, coolness, and fragrancy [of the wind] is to be understood.

अचल achala, *s.m.* A mountain (as being immovable). अचलः 1 *c. sin.* अचलम् 2 *c. sin.* (पर्वतम्).

अचिरात् achirāt, Shortly, presently, quickly, ere long, in a little while. Not long ago, recently. (शीघ्रमेव śīghram eva, सम्प्रत्येव sampraty eva, अल्पाल्पकालेनैव alpālpa-kālenaiva.)

अचेतन achetana, *adj.* Inanimate; unconscious insensible. अचेतनेषु 7 *c. pl. m.* or *n.*

अच्छ achchha, *adj.* Clear, transparent, diaphanous.

अच्छस्फटिकविशदम् achchha-sphaṭika-viśadam स्वच्छस्फटिकवत् swachchha-sphaṭikavat (निर्मलस्फटिकवत् nirmala-sphaṭikavat), शुभ्रं śubhram (शुक्लं śuklam).

अजिन ajina, *s.n.* Skin, hide.

अञ्जन anjana, *s.n.* Collyrium, antimony, applied to the eyelashes to darken and improve them: a universal article of the Eastern toilet.

अञ्जनस्नेहशून्यम् anjana-sneha-śūnyam, **नेत्रस्नेहः** (कज्जलचिक्कणं) तेन शून्यं—कज्जलस्निग्धतारहितं kajjala-snigdhatā-rahitam—अञ्जनस्नेहेन (कज्जलरसेन) शून्यं (रहितं) यत्तत्—विस्मृतो भुवो विलासो यस्य तत्.

अट्ट aṭṭa, *s.m.* A room on the top of a house; but it is also applied to other structures, as the back of an edifice, a fortified place in front of a building, a room on the top of a temporary hall, or a particular kind of building.

अट्टहास aṭṭa-hāsa, *s.m.* A loud laugh in which the teeth are all displayed. **अट्टहासः** 1 *c. sin.* (महाहास्यं mahā-hāsyam). It is said—

शृङ्गारः श्यामलो ज्ञेयः सितो हासः प्रकीर्तितः।

"Love is to be considered sombre. Laughter has been declared white."

The laughter here alluded to was excited by the chagrin of Rāvaṇa (Rāvaṇa-vaimatyā).

अतस् atas, Hence, on this account, therefore, wherefore.

अति ati, *prep*, Beyond, over. Very.

अतिक्रम्य atikramya, *ind. p.p.* of **क्रम**, Pass, step, with **अति**, Beyond. (अतिवाह्य ativāhya, उल्लङ्घ्य ullanghya). **अतिक्रान्त** atikrānta, *p.p.* Gone beyond, overstepped. **अतिक्रान्तः** 1 *c. sin. m.* (अतीतः सन्).

अतितराम् atitarām, *ind.* Much, excessively, exceedingly. (अत्यर्थं atyartham, अतिशयेन atiśayena, नितान्त nitānta).

अतिथि atithi, *s.m.* A guest. **अतिथिः** 1 *c. sin.*

अतिमहत् ati mahat, 1 or 2 *c. sin. n.* Very great (अतिशयितं atiśayitam, अविकलं avikalam, साङ्गं sāngam, समग्रं samagram).

अतीत atīta, *p.p.* (of **इ** i, Go with **अति** ati, Beyond) Passed over, gone beyond. **अतीतस्य** 6 *c. sin. m.* (अतिक्रान्तस्य atikrāntasya).

अत्यन्त atyanta, *adj.* Endless, interminable, ceaseless, uninterrupted, unbroken. **अत्यन्तम्** 1 *c. sin. n.* (ऐकान्तिकं, अनवरतं, नियतम्). **अत्यन्तालोकनं पानमुच्यते** Intensely gazing is called "drinking."

अत्यादित्य atyāditya, *adj.* Sun-surpassing, exceeding in brightness the sun. **अत्यादित्यम्** 1 *c. sin. n.* (सूर्यमतिक्रान्तं sūryam atikrāntam, दिनकरादपि सातिशयं dinakarād api sātiśayam, सूर्यादपि तीव्रं sūryād api tīvram.) **अतिशयोक्तिरलङ्कारः** "Hyperbole [is] a figure of rhetoric." उक्तं च दण्डिना. It has been said by Daṇḍi—

विवक्षा या विशेषस्य लोकसीमातिवर्तिनी।
असावतिशयोक्तिः स्यादलङ्कारोत्तमा यथा॥

"Whatever wish to speak of a peculiar quality transcends the limits of popular usage, the same is hyperbole, the highest of rhetorical ornaments."

अत्र atra, *ind.* Here, in this place.

अदृश्य adṛiśya, *fut. p.p.* (of **दृश** dṛiś, See, with **अ** a) Not to be seen, invisible. **अदृश्यः** 1 *c. sin. m.* (अगम्यः सन् agamyah san, नेत्राविषयः सन् netrávishayah san, त्वदीयदृष्टिपातानामप्यपथभूतः सन् twadīya-dṛishṭi-pātānām apy apatham-bhūtah san, अगोचरः agocharah).

अद्रि adri, *s.m.* A mountain. **अद्रेः** 6 *c. sin.* **अद्रौ** 7 *c. sin.*

अद्रिग्रहणगुरुभिः adri-grahaṇa-gurubhih, **अद्रेः** (पर्वतस्य parvatasya) यद् ग्रहणम् (आलम्बनं ālambanam) तेन गुरुभिः (गभीरैः)—देवगिरिप्रतिशब्दसंवर्धितैः devagiri-pratiśabda-samvardhitaih, "Augmented by the reverberations of Devagiri.") पर्वतप्राप्तिपीवरैः parvati-prāpti-pīvaraih.

अधम adhama, *adj.* Low. Worthless, base. **अधमे** 7 *c. sin. m.* (नीचे nīche, हीने hīne, हीनजने hīnajane).

अधर adhara, *s.m.* The lower lip compared to a bud (किशलय kiśalaya) from its roseate hue and softness. **अधरौष्ठ** adharaushṭha, The lower and upper lips; the lips.

अधरकिशलयक्लेशिना adhara-kiśalaya-kleśinā, अधर एव कोमलारुणत्वाभ्यां किशलयो नवपल्लवस्तं क्लिश्नाति (पीडयति). रक्तवर्णकोमलाधरसन्तापकेन rakta-varṇa-komalādhara-santāpakena.

अधस् adhas, *ind.* Down, downwards. Below, beneath.

अधि adhi, *prep.* On, over, above, upon.

अधिक adhika, *adj.* Exceeding, excessive.

अधिकसुरभिम् adhika-surabhim, (नितान्तसुगन्धम् nitānta sugandham, अधिघ्राणतर्पणं adhighrāṇa-tarpaṇam, अतिशयितमनोरमं atiśayita-manoramam, चन्दनादिदाहोद्भवं "arising from burning sandal," etc.).

अधिकार adhikāra, *s.m.* Charge, office, post of authority, appointment of trust, duty.

अधिगुण adhiguṇa, *adj.* Excellent, virtuous, worthy. **अधिगुणे** *7 c. sin. m.* (**गुणवति** guṇavati, **अधिकगुणे** adhikaguṇe, **महागुणसम्पन्ने** mahā-guṇa-sampanne, **गुणातिशयशालिनि** guṇātiśaya-śālini, **जात्याद्युत्कृष्टे** "exalted in race," etc.)

अधिवसेः adhivaseḥ, *pot. par.* (of **वस** vas, 1 *cl.* Dwell, with **अधि** adhi) Settle, sit or perch upon. (**अधिष्ठास्यसि** adhishṭhāsyasi, **आश्रयेः** āśrayeḥ, **वत्स्यसि** vatsyasi).

अधीन adhīna, *adj.* Dependent; underling.

अधुना adhunā, *ind.* Now, at present.

अध्यास्ते adhyāste, *pres. ātm.* of **आस** ās, 2 *cl.* Sit, with **अधि** adhi. (**अधितिष्ठति** adhitishṭhati, **अधिवसति** adhivasati).

अध्वक्लान्तम् adhwa-klāntam (**अध्वनि क्लिष्टं** adhwa-ni klishṭam, **पथि श्रान्तं** pathi śrāntam).

अध्वखिन्नान्तरात्मा adhwa-khinnāntarātmā, **अध्वनि** or **अध्वना** (**पथि** or **मार्गेण**), **खिन्नः** (**आयासितः** or **श्रान्तो**), ×**न्तरात्मा** (**सुखादिगुणाधारो**), **यस्य तादृशः सन्** (or **यस्य स तथा**)—**पथि पथि प्रियाभिः क्रीडनेन श्रान्तहृदयस्** [**त्वं**].

अध्वन् adhwan, *s.m.* Road, way.

अध्वशेषम् adhwa-śesham, **गन्तव्यवर्त्मनो** ×**वशिष्टं** gantavya-vartmano 'vaśishṭam. **अवशिष्टं वर्त्म** avaśishṭam vartma.

अध्वश्रमपरिगतम् adhwa-śrama-parigatam, **अध्वनि यः श्रम** (**आयासस्**) **तेन परिगतं** (**समागतं**).—**अध्वश्रमेण** adhwa-śrameṇa (**वर्त्मायासेन** vartmā-yāsena), **व्याप्तम्** vyāptam (**आक्रान्तम्** ākrāntam, **आगतम्** āgatam, **समागतम्** samāgatam).—**प्राप्तपथक्लेशं** prāpta-patha-kleśam, **मार्गखेदाभिभूतं** mārga-khedābhibhūtam.

अध्वश्रमविनयने adhwa-śrama-vinayane, **अध्वश्रमस्य विनयने** (**खण्डने**). **मार्गखेदापनोदाय** mārga-khedāpanodāya, **अध्वश्रमध्वंसनिमित्ते** adhwa-śrama-dhwansa-nimitte, **अध्वायासखण्डके** adhwā-yāsa-khaṇḍake.

अन् *ind.* No, not, "un-, in-" (before a vowel).

अनतिप्रौढवंशप्रकाशैः an-ati-prauḍha-vanśa-pra-kāśaiḥ, **अचिरात्** (**स्तोककाले** stoka-kāle), **प्रौढा** (**निर्गता**), **ये वंशा** (**वेणवस्**), **तद्वत् प्रकाश** (**उद्योतो**), **येषां तै** (**मरकतैः**).

अनपेक्ष्य an-apekshya, *ind. p.p.* (of **ईक्ष** īksh, See, with **अप** apa, and **अन्** an) Not regarding; irrespective of.

अनभिज्ञ anabhigya, *adj.* Ignorant, not versed, unacquainted. **अनभिज्ञैः** 3 *c. pl. n.* (**अनभिजानितैः** "uninstructed," **अकुशलैः** "inexpert," **अप्रकाशकैः** "undemonstrative.")

अनभिलुलितज्याघाताङ्कात् an-abhi-lulita-jyā-ghā-tāṅkāt, Not very pleasingly marked by the graze of the bowstring.

अनल्प analpa, *adj,* Not a little.

अनल्पाभ्यसूयः analpābhyasūyaḥ, **अनल्पा** an-alpā (**महती** mahatī), **अभ्यसूया** abhyasūyā (**असूया** asūyā), **यस्य स तथा** yasya sa tathā. **अतिक्रुद्धः** atikruddhaḥ, **अतिशयेनेर्ष्यालुः** atiśayenershyāluḥ, **अधिकद्वेषः** adhika-dweshaḥ. **अतस् तन्मुखाश्रुमार्जनार्थं प्रसारितं करं मा रुन्धि।**

"Therefore, obstruct not the ray (or hand) stretched forth to wipe away the tears from off her face."

अनिभृत anibhṛita, *adj.* Unrestrained, bold, immodest.

अनिभृतकरेषु anibhṛita-kareshu (**अनिवारितकरेषु** anivārita-kareshu, **अनिधारितहस्तेषु** anidhārita-hasteshu, **चञ्चलहस्तेषु** chanchala-hasteshu).

अनिर्मल anirmala, *adj.* Impure, turbid. **अनिर्मलैः** 3 *c. pl. n.*

अनिल anila, *s.m.* Wind, air, breeze, gale. **अनिलः** 1 *c. sin.* (**वायुः**, **वातः**, **आकाशवायुः**), **अनिलेन** 3 *c. sin.* **अनिलैः** 3 *c. pl.*

अनु anu, *prep.* After, beyond. Like. Along.

अनुकच्छम् anukachchham, *ind.* Along the banks. (**कच्छे कच्छे** kachchhe kachchhe, **कच्छसमीपे** kach-chha-samīpe.)

अनुकनखलम् anu kanakhalam, After Kanakhala. (**कनखलसमीपं** Kanakhala-samīpam, **कनखलनाम्नस्तीर्थस्य समीपे**, In the vicinity of the tīrtha called Kanakhala.)

अनुकूल anukūla, *adj.* Favourable, propitious, kindly disposed, friendly. **अनुकूलः** 1 *c. sin. m.* (**पश्चाद्वर्ती** paśchād-vartī, **पश्चाद्गामी** paśchād-gāmī, **पृष्ठानुयायी** pṛishṭhānuyāyī, **मृदुगतिः** mṛidu-gatiḥ, **शैत्यादिमान्** śaityādimān, "Possessing coolness, etc.")

अनुकृति anukṛiti, *s.f.* A doing after, an aping of the actions of another, imitation; likeness. (**सादृश्य** sādṛiśya, **अनुकार** anukāra.)

अनुक्रोश anukrośa, *s.m.* Tenderness, compassion, pity.

अनुक्रोशबुद्ध्या anukrośa-buddhyā (**अनुग्रहबुद्ध्या** anu-

graha-buddhyā, करुणान्तःकरणबुद्ध्या karuṇāntah-karaṇa-buddhyā, कृपया kṛipayā, सकरुणचित्तवृत्त्या sakaruṇa-chitta-vṛittyā, उपकारधिया upakāra-dhiyā).

अनुग anuga, *agt.* Following, pursuing; settling upon. (अनुगत anugata, अनुसारिन् anusārin.)

अनुचर anuchara, *s.m.* A follower, attendant, servant. अनुचरः 1 *c. sin.* (सेवकः).

अनुरूप anurūpa, *adj.* Fit, suitable. अनुरूपम् 2 *c. sin. m.*

अनुविद्ध anuviddha, *p.p.* (of विध vidh, Pierce, with अनु anu) Set, studded, interlaced, stuck, ornamented; blended. अनुविद्धम् 1 *c. sin. n.* (मिश्रितं).

अनुसर anusara, *imp. par.* (of सृ sṛi, 1 *cl.* Go, with अनु anu) Follow, pursue, proceed, move onwards. (आशु गच्छ āśu gachchha, अनुयाहि anuyāhi). अनुसरेः anusareh, *pot.* (यायाः).

अनुसरण anusaraṇa, *s.n.* Interposal, interposition, intervention. (अनुसरणेन, उपगमनेन, आच्छादनेन āchchhādanena).

अन्त anta, *s.m.* End; close, period, termination. अन्तः 1 *c. sin.* अन्ते 7 *c. sin.* (अवसाने).

अन्तःशुद्ध antah-śuddha, *p.p.* (of शुध śudh, Be pure, with अन्तर् antar) Pure within, purified inwardly. अन्तःशुद्धः 1 *c. sin. m.* (अभ्यन्तरे शुद्धः abhyantare śuddhah, पवित्रः pavitrah, निर्मलः nirmalah, निर्दोषः nirdoshah, निर्मलान्तःकरणः nirmalāntah-karaṇah.)

अन्तःसारम् antah-sāram (समदतोयधारणेन प्रमत्तत्वेन प्रबलं samada-toya-dhāraṇena pramatta-twena prabalam, जलपरिपूर्णं jala-paripūrṇam, अभ्यन्तरजलं abhyantara-jalam).

अन्तर् antar, before certain consonants अन्तः antah or अन्तस् antas, Within. (अभ्यन्तरे abhyantare.)

अन्तर antara, *s.n.* Interval, intermediate or included space. अन्तरम् 1 *c. sin.*

अन्तरात्मन् antarātman, *s.m.* The internal feelings, heart or mind. अन्तरात्मा 1 *c. sin.*

अन्तर्भवन antar-bhavana, *s.n.* Inner apartment, interior of a building.

अन्तर्भवनपतिताम् antar-bhavana-patitām (गृहमध्यप्रविष्टां gṛiha-madhya-pravishṭām, गृहमध्यगतां, गृहमध्यप्रवेशार्हां "worthy of an entrance within the house").

अन्तर्वाष्पः antar-vāshpah, अभ्यन्तरे वाष्पो (=अश्रु) यस्येति—अन्तरश्रूणि antar-aśrūṇi, यस्य स तथा—अतिधैर्येण अनभिव्यक्ताश्रुः सन् "Through extreme fortitude shewing no tears." शोकजलपूरितकण्ठः "Having his throat full of tears of grief." महतां धैर्यं युक्तमिति कृत्वा "Deeming fortitude as befitting the great."

अन्तर्हास antar-hāsa, *s.m.* A suppressed laugh, an inward smile.

अन्तस्ताप antas-tapa, *s.m.* Inward heat, burning pain, pungent sorrow. अन्तस्तापात् 5 *c. sin.*

अन्तस्तोयम् antas-toyam, अन्तर्गतं तोयं यस्य तं antargatam toyam yasya tam. अन्तर्भागे तोयानि (जलानि) यस्य स तथा.

अन्तस्सारम् antas-sāram, 2 *c. sin. m.* अन्तर् antar, (मध्ये madhye), सारो sāro (जलं jalam, अथ च atha cha बलं balam), यस्य yasya, तम् tam.—अभ्यन्तरजलम् abhyantara-jalam.

अन्य anya, *pronom.* Other, another. अन्यः 1 *c. sin. m.* अन्यस्मिन् 7 *c. sin. m.* (मत्कार्यार्थगमनकालात्, than the time of going on account of my business).

अन्यथा anyathā, *ind.* Otherwise.

अन्यथावृत्ति anyathā-vṛitti, 1 *c. sin. n.* (सविकारम् savikāram, विपरीतवृत्ति viparīta-vṛitti, उत्कण्ठितम् utkaṇṭhitam, स्वास्थ्याद्भ्रश्यति swāsthyād bhraśyati, शृङ्गारचेष्टाविकलम् śṛiṅgāra-cheshṭā-vikalam, अन्यप्रकारवर्तनशीलम् anya-prakāra-vartana-śīlam, पूर्वस्वरूपाद्विपरीतस्वरूपम् pūrva-swarūpād viparīta-swarūpam).

अन्यरूप anya-rūpa, *adj.* Changed, altered, metamorphosed. अन्यरूपाम् 2 *c. sin. f.* (परिम्लानशरीरलावण्यतया परावर्तितरूपां parimlāna-śarīra-lāvaṇyatayā parāvartita-rūpām (विपरीताकाराम् viparītākārām), विरहेण जनितविकारां जातां मन्ये virahena janita-vikārām jātām manye).

अन्यस्मिन् anyasmin, 7 *c. sin. m.* of अन्य anya, *pron.* Other, another. (अन्यस्मिन् काले, सन्ध्याकालादन्यस्मिन् काले *i.e.* मध्याह्नादौ, सन्ध्याव्यतिरिक्ते).

अन्वित anwita (*p.p.* of इ i, Go, with अनु anu, After), Possessed. अन्वितानां 6 *c. pl. m.*

अप् ap, *s.f. pl.* only, Waters. अपाम् 6 *c.* (जलानां).

अप apa, *prep.* Off, from, away.

अपगम apagama, *s.m.* Going off, departure, removal.

अपनयन apanayana, *s.n.* A taking away, removing. (दूरीकरण dūrī-karaṇa, प्रमार्जन pramārjana, आमर्दन āmardana.)

अपरिगणयत् aparigaṇayat, *pres. p. par.* of गण gaṇ 10 *cl.* Reckon, count, calculate, with परि and अ.

अपरिगणयन् 1 *c. sin. m.* (**अविचारयन्** avichārayan, **अविवेचयन्** avivechayan, Not discriminating).

अपाङ्ग apāṅga, *s.n.* The outer corner of the eye (**नयनान्त**). **अपाङ्गम्** 1 or 2 *c. sin.* **अपाङ्गैः** 3 *c. pl.*

अपाङ्गप्रसर apāṅga-prasara, *s.m.* A side-glance, a leer from the outer corner of the eye.

अपाय apāya, *s.m.* A going off, departure; withdrawment, disappearance. **अपाये** 7 *c. sin.*

अपि api, *ind.* Even, though, although. Also. Assuredly. Haply. It sometimes implies, Earnest interrogation or enquiry; and is also an expletive.

अपेक्षा apekshā, *s.f.* Regard, consideration. **अपेक्षया** apekshayā, 3 *c. sin.*

अप्रतीकार apratīkāra, *adj.* Unresisting. **अप्रतीकारम्** 2 *c. sin. m.*

अबल abala, *adj.* Without strength; weak, feeble. (**दुर्बल** durbala).

अबला abalā, *s.f.* A woman (the weaker sex). A wife. **अबले** 8 *c. sin.* (**कृशाङ्गि, योषित्**).

अबलाविप्रयुक्तः abalā-viprayuktah (**कान्ताविरहितः** kāntā-virahitah, **कान्ताविरही** kāntā-virahī, **अबलया** abalayā (**स्त्रिया** striyā), **विरहितः** virahitah). By this expression (termed **उक्तिपोष** ukti-posha) is implied not merely separation from his wife, but exclusion from female society altogether, **स्त्र्यन्तरसङ्गमाभावप्रतिपादनायेदं विशेषणम्** stryantara-saṅgamābhāva-pratipādanāyedam viśeshaṇam.

अबलावेणीमोक्षोत्सुकानि abalā-veṇī-mokshotsukāni. **अबलायाः** abalāyāh (**कान्तायाः** kāntāyāh) or **अबलानां** abalānām (**विरहिणीनां स्त्रीणां** virahiṇīnām strīṇām), **या वेणी** (**जटीभूतः केशः** jaṭībhūtah keśah) **तस्या मोक्षे** tasyā mokshe (**मोचने** mochane), **उत्सुकं** utsukam (**कौतुकं** kautukam), **येषां** yeshām—(**विरहिणीधम्मिल्लोद्वेष्टनोत्कण्ठितानि**).

अभाव abhāva, *s.m.* Non-existence, want, absence. **अभावे** 7 *c. sin.*

अभि abhi, *prep.* Over, above, upon. Against, opposite; before, in front, ob-.

अभिख्या abhikhyā, *s.f.* Beauty. Brilliancy, lustre. **अभिख्याम्** 2 *c. sin.* (**शोभाम्** śobhām).

अभिगम abhigama, *s.m.* A visit. **अभिगमम्** 2 *c. sin.* (**ग्रहणं** grahaṇam, **सङ्गमं** saṅgamam, **अवगाहनं** avagāhanam).

अभिज्ञान abhigyāna, *s.n.* A mark, sign, signal, or token whereby a thing or person is known again and recognized (even to the mere mention of some particular incident or memorable transaction).

अभिज्ञानदानात् abhigyāna-dānāt (**मज्जीवनसूचकवार्ताख्यानात्** maj-jīvana-sūchaka-vārtākhyānāt). **अभिज्ञानस्य** abhigyānasya (**प्रत्ययहेतो र्दानात्** pratyaya-hetor dānāt, **कथनात्** kathanāt). **एतदभिज्ञानं षट्कर्णकं नास्तीति** etad abhigyānam shaṭkarṇakam (six-eared; that is, to be shared by three persons) nāsti.

अभिधा abhidhā, *s.f.* Name, title.

अभिनव abhinava, *adj.* New, young, fresh. **अभिनवैः** 3 c. *pl. n.* (**नूतनैः** nūtanaih, **प्रत्यग्रैः** pratyagraih, **विकाशोन्मुखैः** vikāśonmukhaih).

अभिमत abhimata, *p.p.* (of **मन** man, with **अभि** abhi), Wished, desired, approved, liked, relished.

अभिमतरसाम् abhimata-rasām, **अभिमतो** abhimato (**ऽभीष्टो** 'bhīshṭo), **रसः** rasah (**स्वादो** swādo), **यस्यास्** yasyās, **तादृशीं** tadṛiśīm—**परमस्वादयुक्तां** parama-swāda-yuktām.

अभिमतसुखान् abhimata-sukhān, **अभिमतानि सुखानि येषु तथा तान्**—**अभिलषितसुखसंयुक्तान्**.

अभिमुख abhimukha, *adj.* Fronting, facing. **अभिमुखम्** abhimukham, 1 *c. sin. n.* used adverbially, Fronting, facing, towards. **अभिमुखगत** abhimukha-gata, *adj.* Opposite, over against, in face of. **अभिमुखगतान्** 2 *c. pl. m.* (**सम्मुखीनान्, सम्मुखप्राप्तान्, सम्मुखस्थान्**).

अभिराम abhirāma, *adj.* Beautiful, charming, delectable. **अभिरामा** 1 *c. sin. f.* (**अभिरमणीया** abhiramaṇīyā, **मनोरमा** mano-ramā, **परमसुन्दरी** parama-sundarī).

अभिलाष abhilāsha, *s.m.* Desire. **अभिलाषम्** 2 *c. sin.*

> **अभिलाषस्तथा चिन्ता स्मरणं गुणकीर्तनं।**
> **उद्वेगश्च प्रलापश्चोन्मादश्च व्याधिरेव च।**
> **जडता मरणञ्चेमे दशावस्थाः प्रकीर्तिताः॥**

"Strong desire; busy thought; recalling to mind; proclaiming of excellencies; regret of absence; incoherent talk; frenzy; sickness; insensibility, and death—these have been called the ten states."

अभिलाषिन् abhilāshin, *adj.* Desirous, covetous, greedy, longing. **अभिलाषी** 1 *c. sin. m.*

> **पुष्पार्थं स वामचरणमभिलषति तथाहमपि.**

"For the sake of blossoms it (the Aśoka) longs for a beautiful foot. So I also."

यथाहं कोपमुत्पाद्य तत्पादप्रहारं वाञ्छामि तथा सो ऽपीत्यर्थः

"The meaning is, that as I, having roused [her] anger, long for a kick from her foot, so doth it also."

अभिलीन abhilīna, *p.p.* (of ली lī, with अभि abhi), Embraced; embracing; shrouding. अभिलीनः 1 *c. sin. m.* सर्वतोभावेन संश्लिष्टः—अभिलक्षीकृत्य लीनः (आश्रितः)—अभिलीनः सन्—समाश्लिष्टः सन्—अधोव्याप्तः सन् कर्तरि क्तः "The passive participle in an active sense."

अभिलुलित abhilulita, *p.p.* (of लुल lul, Shake, with अभि abhi), Playful, sportive, unsteady.

अभिसारिका abhisārikā, *s.f.* A woman who makes an assignation or who keeps an appointment.

> अभिसारयते कान्तं या मन्मथवशंवदा ।
> स्वयं वाभिसरत्येषा धीरैरुक्ताभिसारिका ॥

"She who, avowing obedience to [or acknowledging the authority of] the god of Love, induces a lover to go forth to meet her, or who goes forth herself, is by the learned called Abhisārikā."

> लज्जां हित्वा समाहृष्टा मद्येन मदनेन वा ।
> अभिसारयते कान्तं सा भवेदभिसारिका ॥

"She [who] having cast away shame, [and] stimulated by drink or by passion, goes forth to meet a lover, will be an Abhisārikā."

अभीष्टरसाम् abhīshṭa-rasām, अभिमतो रसः (स्वादो) यस्यास्तादृशीम्.

अभूत् abhūt, 3 *pret. par.* of भू bhu, Become, be.

अभोग्य abhogya, *fut. p.p.* (of भुज bhuj, Enjoy, with अ a), Not to be enjoyed, incapable of being indulged. अभोग्याः 1 *c. pl. m.* (अभुज्यमानाः).

अभ्यन्तर abhyantara, *s.n.* Inner part, interior, middle. अभ्यन्तरम् 2 *c. sin.*

अभ्यषिञ्चन् abhyashinchat, 1 *pret. par.* of षिच shich, 6 *cl.* Sprinkle, with अभि abhi. (अभिषिक्तवान्, ववर्ष, उच्चामास—शिरांसि चिच्छेद, He cut off heads [with his crescent-shaped arrow-heads]).

अभ्यसूय abhyasūya, *adj.* Angry, vexed, impatient. अभ्यसूयः 1 *c. sin. m.*

अभ्यसूया abhyasūyā, *s.f.* Calumny, detraction.

अभ्युद्यत abhyudyata, *p.p.* (of यम् yam, Restrain, with उत् ut and अभि abhi), Prepared, ready, on the point; exerting one's self. अभ्युद्यतस्य 6 *c. sin. m.*

अभ्युपेत abhyupeta, *p.p.* (of इ i, Go, with उप upa, and अभि abhi), Promised, pledged, agreed.

अभ्युपेतार्थकृत्याः abyupetārtha-kṛityāḥ, अभ्युपेतं (प्रतिज्ञातम् pratigyātam, अङ्गीकृतम् aṅgīkṛitam), अर्थस्य arthasya (प्रयोजनस्य prayojanasya), कृत्यं kṛityam, यैस्ते yais te, तथाभूताः tathābhūtāḥ, पुमांसो pumānso, नालस्यं nālasyam, भजते bhajate, तैस्तु मित्रकार्यं येन केनाप्युपायेन कर्तव्यं. Some regard the term अभ्युपेतार्थ as a vocative singular addressed to the Cloud: but by the majority of the Commentators this is not approved (न हृद्यं).

अभ्येति abyeti, *pres. par.* of इ 2 *cl.* Go, with अभि abhi, Before. (आगच्छति āgachchhati, प्राप्नोति prāpnoti). यावत् सूर्योदयो भवति—सूर्योदयं यावत्. Some Commentators translate the phrase नयनविषयं यावदभ्येति भानुः

"As long as the sun continues within range of the eye, *i.e.*, until the hour of sunset,"

आस्तसमयात् (आ अस्त समयात्); and this reading has been adopted by the learned Translator.

अभ्र abhra, *s.n.* A cloud.

अभ्रंलिह abhran-liha, *agt.* Cloud-licking; who or what touches or sweeps the clouds (sky-scraper).

अभ्रंलिहाग्राः abranlihāgrāh, आकाशस्पर्शि ākāśa-sparśa (or मेघस्पर्शि megha-sparśi), अग्रं agram (चूडा chūḍā), येषां yeshām, ते तथा te tathā. अतितुङ्गा इत्यर्थः—आकाशस्पृशच्छिखराः.

अभ्रवृन्दम् abhra-vṛindam, मेघसमूहं megha-samūham, वारिवाहसमूहं vārivāha-samūham.

अमर *s.m.* A deity, an immortal.

अमरमिथुनप्रेक्षणीयाम् amara-mithuna-prekshaṇīyām, देवस्त्रीपुरुषदर्शनीयां deva-strī-purusha-darśanīyām.—त्रिदशानां (खेचराणां or देवयुगलानां deva-yugalānām), स्पृहणीयां "to be wished for."

अमुम् amum, 2 *c. sin. m.* of अदस् adas, *pron.* This, that.

अमृत amṛita, *adj.* Immortal. अमृतः 1 *c. sin. m.* *s.n.* Ambrosia, nectar, the liquor of immortality (with which the moon is supposed to be replenished every month).

अमृतशिशिरान् amṛita-śiśirān, अमृतेन (पीयूषेण or सुधया), शीतलान्—सुधावच्छीतलान्—पीयूषतुल्यस्निग्धान्.

अमोघ amogha, *adj.* Not vain or fruitless, effectual, unerring. अमोघैः 3 *c. pl. m.* (अव्यर्थैः avyarthaih, सफलप्रयोगैः saphala-prayogaih).

अम्बु ambu, *s.n.* Water.

अम्बुवाह ambu-vāha, *s.m.* A cloud (water-carrier). अम्बुवाहम् 2 *c. sin.* In the present case, not simply a carrier of water, but also a bearer of messages;

a match-maker or a negociator of matrimonial alliances (घटक).

अम्भस् ambhas, *s.n.* Water. अम्भः 2 *c. sin.* (जलं, पयः).

अम्भोज ambho-ja, *s.n.* A lotus (water-grown).

अम्भोविन्दुग्रहणरभसान् ambho-vindu-grahaṇa-rabhasān, अम्भसां (जलानां) ये विन्दवः (कणास्) तेषां ग्रहणे (आदाने) रभसो (हर्षो) येषां, तान् (चातकान्).

अयम् ayam, 1 *c. sin. m.* (of इदम् idam, *pron.*) This.

अयमित ayamita, *p.p.* (of यम *caus. form*, with अ a) Untrimmed, unpared, unclipped. Some read अपमित apamita, "Neglected."

अयमितनखेन ayamita-nakhena (अघटितकररुहेण aghaṭita-kararuheṇa, असंस्कृतनखेन asanskṛita-nakhena).

अरण्य araṇya, *s.n.* A forest. अरण्येषु 7 *c. pl.*

अर्घ argha, *s.m.* An oblation of various ingredients to a god or Brahman. अर्घाय 4 *c. sin.*

अर्घ्य arghya, *s.n.* A respectful oblation to gods or to venerable men. अर्घ्यम् 1 *c. sin.*

अर्चिस् archis, *s.m.* Flame (दीप्ति dīpti, शिखा śikhā).

अर्चिस्तुङ्गान् archis-tuṅgān, अर्चिः (शिखा) तुङ्गा (प्रबला) येषां तान्—अतिप्रबलतया प्रज्वलितान्—दीप्त्यतिशयादुच्छ्रितान् dīpty-atiśayād uchchhritān, "Lofty through excess of light [or flame]."

अर्थ artha, *s.m.* Thing, affair, matter, object, design, substance, matter. Request, suit. अर्थः 1 *c. sin.* अर्थाः 1 *c. pl.*

अर्थम् artham, *ind.* For, for the sake, on account.

अर्थित्व arthitwa, *s.n.* Supplication, entreaty; condition of a suppliant. अर्थित्वम् 2 *c. sin.* (याञ्चाभावं याचकत्वं, याचकभावत्वं, याचकवृत्तित्वं).

अर्ध ardha, *s.n.* Half, moiety.

अर्धरूढैः ardha-rūḍhaih (अर्धजातैः, अर्धविकसितैः अर्धनिष्पन्नैः).

अर्धेन्दु ardhendu, *s.m.* A half-moon; lunar crescent.

अर्धेन्दुमौलि ardhendu-mauli, *s.m.* Śiva, the god whose diadem is a half-moon. अर्धेन्दुमौलेः 6 *c. sin.* (शशिखण्डशेखरस्य, शम्भोः, महेशस्य, महादेवस्य, शिवस्य).

अर्हसि arhasi, *pres. par.* (of अर्ह arh, 1 *cl.* Deserve, be worthy, deign) Thou oughtest or must. Wilt thou? (युज्यसे, योग्यो भवसि).

अलक alaka, *s.m.n.* A curl, lock, tress (चूर्णकुन्तला, चूर्णकेश, कच). अलकम् 1 or 2 *c. sin.* अलकैः 3 *c. pl.* (चूर्णकुन्तलैः, चूर्णकेशैः).

अलकत्व alakatwa, *s.n.* State of a curl, condition of a tress. अलकत्वात् 5 *c. sin.*

अलकपतितैः alaka-patitaih, अलकेभ्यः (केशेभ्यो) गलितैः, चूर्णकुन्तलाद् गलितैः (च्युतैः).

अलका alakā, *s.f.* Name of a city, the capital of Kuvera, god of riches. अलकाम् 2 *c. sin.*

पुरा दानवमुख्यानां विश्वकर्मा बभूव सः।
तेनेदं काञ्चनमयं निर्मितं पुरमुत्तमम् ॥

"Of the chiefs of the Dānavas of old was Viśwakarman; by him was constructed this splendid city made of gold."

अलकान्त alakānta, *s.m.* A ringlet, the end of a curl.

अलङ्घ्य alaṅghya, *fut. p.p.* (of लघि lagh-i, with अ a) Not to be surmounted, unsurmountable. अलङ्घ्यम् 2 *c. sin. m.* (लङ्घयितुमशक्यम् laṅghayitum aśakyam).

अलम् alam, Enough, sufficient, able, competent, adequate, equal to; sufficiently, adequately, thoroughly, plenteously (पर्याप्तं, अत्यर्थं, समर्थः समर्थाः).

अलस alasa, *adj.* Lazy, sluggish, slow, tardy.

अलसगमना alasa-gamanā, मन्दगमनं (गतिर्) यस्यास् तादृशी—मृदुगतिः—मन्थरगतिः—मन्दगामिनी—न तु जघनदोषात् "but not from any defect in the hips."

अल्प alpa, *adj.* Little. Few.

अल्पाल्प alpālpa, *adj.* Little and little; very little (अत्यन्ताल्प atyantālpa).

अल्पाल्पभासम् alpālpa-bhāsam, अल्पा अल्पा भाः (प्रभा) यस्यास् तादृशीम्—अत्यन्ताल्पप्रभा यस्याः सा तथा तां.

अव ava, *prep.* Down.

अवकाश avakāśa, *s.m.* Open space. Opportunity, means, occasion, clear field, fair chance.

अवकीर्ण avakīrṇa (*p.p.* of कॄ krī, with अव ava) Scattered, dispersed; discomfited, overthrown. अवकीर्णान् 2 *c. pl. m.* (निभर्त्सितान्, तिरस्कृतान्, अवहेलितान् Reproved, rebuked, disgraced).

अवतीर्ण avatīrṇa, *p.p.* (of तॄ trī, Pass, with अव ava) Descended (hence अवतार avatāra, "Descent from heaven: incarnation"). अवतीर्णाम् 2 *c. sin. f.* (प्रादुर्भूतां, आविर्भूतां, लम्बितां).

अवधि avadhi, *s.m.* Period, term, limit, time (मर्यादा maryādā, सीमा sīmā). अवधेः 6 *c. sin.* (सीम्नः, संवत्सररूपस्य).

अवधूत avadhūta, *p.p.* (of धू dhū, with अव ava)

Shaken, waved, brandished. अवधूतैः 3 *c. pl. n.* (चालितैः).

अवनत avanata, *p.p.* (of णम ṇam, Bow, with अव ava) Bowed, bending, stooping (नम्रीभूते namrībhūte, अवरुह्य सङ्गते सति avaruhya sangate sati, अवतीर्णे सति).

अवनि avani, *s.f.* Earth, ground.

अवनिशयनाम् avani-śayanām, अवनिरेव (भूमिरेव) शयनं avanir eva śayanam (शय्या), यस्यास्तां—(कृतभूमिशयनां kṛita-bhūmi-śayanām).

अवन्ती avantí, *s.f.* Name of a city (पुरी), including the country (देश). अवन्तीम् 2 *c. sin.* Some read अवन्तीन्, equivalent to मालवदेशान् "Districts of Malwa."

अवमंस्थाः avamansthāh, 3 *pret. ātm.* of मन man, Honour, with अव ava, "Despise." The augment has been dropped by virtue of the prohibitive particle मा mā.

अवलम्ब avalamba, *agt.* Hanging down. अवलम्बाः 1 *c. pl. m.*

अवलम्बिन् avalambin, *agt.* Hanging down. अवलम्बिनः 1 *c. pl. m.*

अवलम्बे avalambe, *pres. ātm.* of लबि lab-i, 1 *cl.* Hang, with अव, Support, stay (स्तभ्नामि, सन्धारयामि, धैर्यं प्रापयामि).

अवलेप avalepa, *s.m.* Pride, arrogant pretension. Blow, shock, collision. अवलेपान् avalepān, 2 *c. pl.* (आक्षेपान् ākshepān, Taunts. प्रहारान् prahārān, Blows).

गर्वप्रहारयोरुक्तमवलेपपदं बुधैः ।

"The word 'avalepa' is by the sages spoken in [regard to] pride and a stroke."

अवश्यम् avaśyam, *ind.* Certainly, assuredly, undoubtedly, necessarily, inevitably (निश्चितं).

अवस्था avasthā, *s.f.* State, condition, circumstance (दशा). A part or hour of the day. अवस्थाम् 2 *c. sin.* अवस्थया 3 *c. sin.* अवस्थासु 7 *c. pl.*

अवहित avahita, *p.p.* (of धा, Hold, with अव ava) Attentive, heedful. अवहिता 1 *c. sin. f.* (सावधाना, अप्रमत्ता सती, कृतावधाना, सादरावधाना "respectfully attentive").

अविकल avikala, *adj.* Full, complete, unimpaired, undiminished. अविकलम् 2 *c. sin. n.* (साङ्गं, सम्पूर्णं).

अविधवा avidhavā, *s.f.* Not a widow. अविधवे 8 *c. sin.* (जीवितपतिके, जीवत्पतिके, सभर्तृके, पतिपत्नि, जीवद्भर्तृके).

अविरत avirata, *p.p.* (of रम ram, with वि vi, and अ a) Ceaseless, unceasing, incessant, continual, uninterrupted.

अविरतसुखम् avirata-sukham (अविच्छिन्नसौख्यम् avichchhinna-saukhyam).

अविरतोत्कण्ठम् aviratotkanṭham (सततोत्कण्ठायुक्तम् satatotkanṭhā-yuktam). कदा द्रक्ष्यामि कदा लप्स्यामि इत्याद्यनवरतोत्कलितं

"Grieving incessantly, saying when shall I behold, when shall I obtain [him], etc.

अविश्वासिन् aviśwāsin, *adj.* Distrustful, unconfiding. अविश्वासिनी 1 *c. sin. f.* (विश्वासरहिता, निष्प्रत्यया).

अविहत avihata, *p.p.* (of हन han, Strike, with वि vi, and अ a), Unobstructed, unimpeded.

अविहतगतिः avihata-gatih, अविहता गतिर् (गमनं) यस्य सः-अबाधितं गमनं यस्य तादृशः—अविलम्बगतिः (सफलगतिः) सन्—पवनप्रकोपाद्स्खलितगमनः कामरूपत्वाद् देवराजामात्यत्वाच्च "From assuming any form at will, and from being the minister of Kuvera."

अव्यापन्न avyāpanna, *p.p.* (of पद् pad, Go, with आ ā, वि vi, and अ a) Not dead, not extinct; still alive. अव्यापन्नः 1 *c. sin. m.* (कुशली, अविनष्टः, कष्टसृष्ट्या जीवति). अव्यापन्नाम् 2 *c. sin. f.* (जीवन्तीम्, अमृताम्, धृतप्राणाम् "Held in life").

अशरण aśaraṇa, *adj.* Destitute of refuge; unprotected, defenceless, unsupported. अशरणम् 1 *c. sin. n.* (अनाश्रयं, परित्राणरहितं, त्राणवर्जितं, अनाथं, रक्षकरहितं, इतिकर्तव्यतामूढं सम्पादितं "Become puzzled what to do").

अशस्त्र aśastra, *adj.* Unarmed. अशस्त्रम् 2 *c. sin. m.*

अशिशिर aśiśira, *adj.* Hot, scalding, अशिशिरैः 3 *c. pl. n.*

अशिशिरता aśiśiratā, *s.f.* Heat. अशिशिरतया 3 *c. sin.* (उष्णतया, उष्णत्वेन).

अशोक aśoka, *s.m.* The Asoka-tree (sorrowless). अशोकः 1 *c. sin.*

"This tree grows about as high as an ordinary cherry-tree. The flowers are fascicled, fragrant just after sunset and before sunrise, when they are fresh with evening and morning dew; beautifully diversified with tints of orange-scarlet, of pale yellow, and of bright orange, which grows every day, and forms a variety of shades according to the age of each blossom, that opens in the fascicle."—Sir Wm. Jones *on Select Indian Plants.*

अश्र aśra, *s.n.* A tear. **अश्रम्** 2 *c. sin.* **अश्रैः** 3 *c. pl.* (वाष्पैः, नयनजलैः).

अश्रु aśru, *s.m.* or *n.* A tear. **अश्रुम्** 2 *c. sin.* (वाष्पं). **अश्रुभिः** 3 *c. pl.* (नेत्रजलैः netra-jalaih, नेत्राम्बुभिः netrāmbhubhih).

अश्रुद्रुतम् aśru-drutam, Dissolved in tears (वाष्पपरिप्लुतम् "Drowned in tears").

अश्रुलेशाः aśru-leśāh (नेत्रजलविन्दवः, वाष्पविन्दवः).

अष्टाङ्ग ashṭānga, *adj.* Eight-membered, eightfold.

असकल asakala, *adj.* Not total or full; partial, incomplete (असम्पूर्ण asampūrṇa).

असकलव्यक्ति asakala-vyakti, न सकला व्यक्तिर्यस्य तत्—असकलव्यक्तिमत्, अपगतसमस्ताभिव्यक्तीभावं, अविद्यमानैकदेशप्रकाशं — असम्पूर्णाभिव्यक्तिम् (तस्याः प्रियायाः).

असकृत् asakṛit, *ind.* Not once; oft, often, repeatedly, again and again, incessantly; urgently, with importunity.

असहन asahana, *adj.* Impatient of, unable to endure. **असहनाः** 1 *c. pl. m.* (असहमानाः सोढुमसहनाः सन्तः, श्रोतुमक्षमाः).

असि asi, *pres. par.* of **अस** as, 2 *cl.* Be.

असित asita, Black (the reverse of white).

असितनयन asita-nayana, *adj.* Black-eyed. **असितनयने** 8 *c. sin. f.* (कृष्णलोचने, इन्दीवरलोचने, नीलोत्पलनेत्रे, चटुलनयने, कज्जलवल्लोचने "having eyes like lampblack").

असुखिन् asukhin, *adj.* Unhappy. **असुखिनम्** 2 *c. sin. m.*

असौ asau, 1 *c. sin. f.* (of **अदस्** adas, *pron.*) It, that.

अस्त asta, *p.p.* (of **अस** as) Removed, set aside, thrown off.

अस्तकोपः asta-kopah, 1 *c. sin. m.* Laid aside anger; his anger being cast away (निर्गतक्रोधः सन् nirgata-krodhah san).

अस्तङ्गमितमहिमा astan - gamita - mahimā, अस्तंगमितो (नाशितो) महिमा (स्वर्गसुखानुभवजनकं महत्त्वं swarga-sukhānubhava-janakam mahattwam, "Greatness yielding the enjoyment of the bliss of Paradise") यस्य एवम्भूतः.

अस्तम् astam, *ind.* Disappearance, setting, vanishing.

अस्ति asti, *pres. par.* (of **अस** 2 *cl.* Be) Is, exists (तिष्ठति, वर्तते).

अस्त्री astrī, *s.f.* Not the feminine (gender), *i.e.* masculine or neuter. **अस्त्रियाम्** 7 *c. sin.*

अस्थान asthāna, *s.n.* Not the place, out of place.

अस्थानोपगतयमुनासङ्गमेन asthānopagata-yamunā-sangamena, अस्थाने (प्रयागव्यतिरिक्तस्थाने or देशे at a place or spot besides Prayāg), उपगतायाः (मिलितायाः) यमुनायाः सम्पर्केण प्रयागे हि गङ्गायाः शुभ्रं जलं यमुनायाः कृष्णजलेन मिलितं. Any one who has made the tour of Switzerland is here reminded of the confluence of the azure Rhone and gray Arve, below the town of Geneva.

अस्पृशन् aspṛiśan, 1 *pret. par.* of **स्पृश** spṛiś, 6 *cl.* Touch.

अस्मदीय asmadīya, *adj.* Belonging to me, my own. **अस्मदीयम्** 1 *c. sin. n.* (**आत्मदीयम्** ātmadīyam).

अस्मात् asmāt, 5 *c. sin. m. n.* of **इदम्** idam, *pron.* This. From this, hence, on this account. **अस्मात् परम्** asmāt param, After this, beyond this.

अस्मिन् asmin, 7 *c. sin. m. n.* of **इदम्** idam, *pron.* This (आगारस्थोद्याने, गृहोद्याने).

अस्य asya, 6 *c. sin. m. n.* of **इदम्** idam, *pron.* This.

अस्याः asyāh, 6 *c. sin. f.* of **इदम्** idam, *pron.* This.

अहन् ahan, *s.n.* A day. **अहः** 1 *c. sin.* **अहनि** or **अह्नि** 7 *c. sin.* (दिवसे, दिने).

अहम् aham, 1 *c. sin. common gender* of **अस्मद्** asmad, *pron.* I.

अहोवत ahovata, *ind.* Alas!

आ ā long, as in "father."

आ ā, To, unto, as far as, a prefix governing the fifth case. Prefixed to certain adjectives, it conveys the sense of diminution, corresponding to the word **ईषत्** īshat, A little, somewhat; as **आनील** ānīla, Verging to blue, blueish; **आरक्त** ārakta, Somewhat red, pink.

आकाङ्क्षत् ākānkshat, *pres. p. par.* of **काङ्क्ष** kāksh-i, 1 *cl.* with **आ** ā, Long for, wish, desire. **आकाङ्क्षन्तीम्** 2 *c. sin. f.* (**कामयामानाम्** kāmayāmānām).

आकाश ākāśa, *s.m.* Air, atmosphere, æther, empty space.

आकाशप्रणिहितभुजम् ākāśa - praṇihita - bhujam (**शून्यप्रसारितबाहुम्** śūnya - prasārita - bāhum— **आकाशार्पितबाहुम्** ākāśārpita-bāhum). **आकाशे** 7 *c. sin.* (निर्विषये, शून्ये).

आकुल ākula, Crowded, crammed, filled to confusion, swarming. Disturbed, disordered. Distressed. आकुलै: 3. *c. pl. m. n.*

आकुलग्रामचैत्या: ākula-grāma-chaityāh, आकुला: (सङ्कीर्णा, व्याप्ता), ग्रामोद्देशवृक्षा: (अश्वत्थादय: पूज्यतरव:) येषु ते तथा—आकुलानि (सङ्कीर्णानि) ग्रामेषु चैत्यानि (देवायतनानि) येषु ते तथोक्ता:

आकैलासात् ākailāsāt, As far as to [the mountain] Kailāsa. कैलासपर्वतपर्यन्तं, पृथिव्यन्तं यावत् "Even to the extremity of the earth."

आक्षिपत् ākshipat, *pres. p. par.* of क्षिप kship, 6 *cl.* Throw, fling, cast, with आ ā. आक्षिपत्सु 7 *c. pl. m.* (दूरीकुर्वत्सु dūrī-kurvatsu).

आखण्डल ākhaṇḍala, *s.m.* A name of the god Indra. आखण्डलस्य 6 *c. sin.* (शक्रस्य, इन्द्रस्य).

आख्या ākhyā, *s.f.* Name, appellation.

आख्यात ākhyāta, *p.p.* (of ख्या khyā, with आ ā) Said, spoken, declared, announced. आख्याते 7 *c. sin. m.* or *n.* पूर्वोक्ते वाक्ये आख्याते (कथिते) – उक्ते सति, भवता कथिते सति—सन्देशहारित्वेन स्वपरिचये कथिते सति. Others read it actively, as commencing: उक्तवति प्रक्तत्वात् त्वयि आख्याते इति आरम्भे कर्तरि क्त:.

आख्येय ākhyeya, *fut. p.p.* of ख्या khyā, Say, with आ ā, To. आख्येयम् 2 *c. sin.*

आगण्डलम्बम् ā-gaṇḍa-lambam, गण्डस्थलगामिनं, कपोलस्रस्तं, गण्डस्थलपर्यन्तगामिनं, असंयतत्वेन गण्डपर्यन्तव्याप्तं तैलमार्जनाद्यभावात् "From the want of rubbing with oil," etc.

संस्कारं नखकेशादेर्न कुर्यात् प्रोषिते पतौ।

"Whilst the husband is away from home she should make no trimming of nails, hair, etc."

आगत āgata, *p.p.* (of गम gam, Go, with आ ā) Come, arrived. आगतम् 2 *c. sin. m.* or *n.* (सम्प्राप्तम्).

आगम āgama, *s.m.* Approach, arrival. आगमे 7 *c.*

आगार āgāra, *s.n.* House, dwelling, mansion, home. आगारम् 1 *c. sin.* (मन्दिरम्).

आघात āghāta, *s.m.* A stroke, blow.

आघ्राय āghrāya, *ind. p.p.* of घ्रा ghrā, Smell, snuff up, with आ ā, To, at (शिङ्घित्वा, उपलभ्य. न केवलं चाक्षुषप्रत्यक्षेण "Not only by ocular evidence," घ्राणजप्रत्यक्षेणाप्याह).

आतप ātapa, *s.m.* Sunshine, heat, glare.

आतपत्र ātapa-tra, *s.n.* A large umbrella, used in the East as a parasol.

आत्मन् ātman, *s.m.* Soul, self. आत्मा 1 *c. sin.* आत्मानम् 2 *c. sin.* आत्मना 3 *c. sin.* (न पुनरन्येन) आत्मन: 6 *c. sin.*

आत्मबिम्बम् ātma-vimbam (निजशरीरम् nija-śarīram, स्वमूर्तिम् swa-mūrtim).

आत्माभिलाष ātmābhilāsha, *s.m.* Soul's desire, own wish (स्वकीयवाञ्छितं, आत्ममनोरथं).

आददान ādadāna, *pres. p. ātm.* of दा dā, Give, with आ ā, Take. आददान: 1 *c. sin. m.* (गृह्णन्).

आदर्श ādarśa, *s.m.* A mirror, looking-glass. आदर्शस्य 6 *c. sin.* (दर्पणस्य, स्फुरित्वात् रजतत्वात् वा स्फटिकमयत्वेन, प्रतिबिम्बहेतुत्वात्).

आदातुम् ādātum, *inf.* (of दा dā, Give, with आ ā) To take (ग्रहीतुं).

आदाय ādāya, *ind. p.p.* (of दा dā, Give, with आ ā) Having taken.

आदि ādi, *in comp.* Commencing with, etcetera. आदे: 6 *c. sin.*

आद्य ādya, *adj.* First. आद्ये 7 *c. sin. m.* (प्रथमे). आद्या 1 *c. sin. f.* आद्यम् 1 *c. sin. n.* (प्रथमं, प्रधानं, प्राथमिकं). आद्यैव ādyaiva, The very first (प्रथमैव, प्रथमा, प्राथमिकी). सा विनिर्मिता न पुनरन्या, तादृशी.

आधान ādhāna, *s.n.* A taking, receiving. Fructification, growth (निष्पत्ति, उत्पादन, आरोपण).

आधि ādhi, *s.m.* Mental agony, anxiety, anguish (मानसी व्यथा).

आधिक्षामाम् ādhi-kshāmām, आधिर् (मानसी व्यथा or मनोव्यथा) तेन क्षामां (कृशां).—मन:पीडया सञ्जातकार्श्याम्. Bharata says:

प्रथमा त्वभिलाष: स्याद् द्वितीया गुणकीर्तनं।
अवस्था कथिता सा तु तृतीया चानुचिन्तितम्॥
परिदेवितं चतुर्थी तु पञ्चम्युद्वेगलक्षणा।
अनुस्मृतिस्तु षष्ठी स्यात् सप्तमी जडता मता॥
उन्मादाख्या चाष्टमी स्यान्नवमी व्याधिसञ्ज्ञिका।
मरणाख्या तु दशमी दशावस्था वियोगिनाम्॥

"The conditions of those who are separated (from the object of their affection) are ten, and may be thus defined; the first state, desire; the second, rehearsal of the virtues; the third, meditation; the fourth, lamentation; the fifth, regrets; the sixth, cherished recollection; the seventh, insensibility; the eighth, madness; the ninth, sickness; the tenth, death."

आनन ānana, *s.n.* Face, countenance, visage, phiz.

आननश्रीः ānana-śrīh, **मुखशोभा** mukha-śobhā.

आननस्पर्शलोभात् ānana-sparśa-lobhāt, **वदनसंस्पर्शतृष्णया, त्वन्मुखसम्पर्कलोभात्.**

आपः āpah, 1 *c. pl.* of **अप्** ap, *s.f.* Water.

आपन्न āpanna, *p.p.* (of **पद्** pad, with **आ** ā) Unfortunate, afflicted.

आपन्नार्तिप्रशमनफलाः āpannārti-praśamana-phalāh, **आपन्नानां (प्राप्तविपदां जनानां, दुःखप्राप्तानां, दुःखितानां) या आर्तिः (पीडा) तस्या यत्प्रशमनं (प्रशान्तिस्) तदेव फलं (प्रयोजनं) यासां तास् तथा (भवन्ति)—विपद्ग्रस्तपीडाशान्तिप्रयोजना (भवन्ति)** vipad-grasta-pīḍā-śānti-prayojanā (bhavanti).

आपृच्छस्व āprichchhaswa, *imper. ātm.* of **प्रच्छ** prachchh, Ask, 6 *cl.* with **आ** ā, Take leave of, bid adieu. **प्रियवचनेन आमन्त्र्य सम्भाषय—साधो यामीत्यामन्त्रणेन सभाजय.—सुखमास्तां भवान्, अहं गत्वा आगच्छामीत्यात्मविमोचनार्थं सुहृत्सम्भावनया प्रश्न इति वृद्धाः** So say the ancients.

आबद्ध ābaddha, *p.p.* (of **बन्ध** bandh, with **आ** ā) Tied, bound.

आबद्धमालाः ābaddha-mālāh, **आबद्धा (रचिता) माला याभिस्ताः—आविद्धमालाः—आबद्धस्रजः कृतपङ्क्तयः.**

आभरण ābharaṇa, *s.n.* Ornament.

आभा ābhā *s.f.* Beauty, lustre (**छवि, शोभा, दीप्ति**).

आभोग ābhoga, *s.m.* Prominence, protuberance, convexity, fulness (**परिपूर्णता**). **आभोगात्** 5 *c. sin.*

आमन्द्र āmandra, *adj.* Low, somewhat deep-toned, grumbling (thunder-cloud when fraught with rain). **आमन्द्राणाम्** 6 *c. pl.* (**ईषद्गम्भीराणाम्** īshad-gambhīrāṇām).

आमोक्ष्यन्ति āmokshyanti, 2 *fut. par.* of **मुच** much, Discharge, emit, dart, let loose, let fly, with **आ** ā, At, towards (**दास्यन्ति**).

आमोद āmoda, *s.m.* A diffusive perfume, strong scent, powerful aroma. **पञ्चमहाभूतमध्ये पृथ्वीस्वभावः**

"Amongst the five great elements [this is] the property of earth."—MANU, chapter i.

आम्र āmra, *s.m.* The mango-tree. **आम्रैः** 3 *c. pl.*

आम्रकूट āmra-kūṭa (Mango-peak), Name of a mountain. **आम्रकूटः** 1 *c. sin.* **आम्राः (चूताः) कूटेषु (शिखरेषु) यस्य स—आम्रकूटो नाम सानुमान् (पर्वतः).—आम्राणां कूटः (समूहो) यत्र तन्नामा सानुमान् (पर्वतः).**

आयत्त āyatta, *p.p.* (of **यत** yat, with **आ** ā) Dependant. **आयत्तम्** 1 *c. sin. n.* (**अधीनं** adhīnam).

आयाम āyāma, *s.m.* Length.

आयुष्मत् āyushmat, *adj.* Long-lived (a friendly form of addressing). **आयुष्मन्** āyushman, 8 *c. sin. m.* (**हे दीर्घजीविन्**).

आरम्भ ārambha, *s.m.* Commencement, beginning, undertaking, enterprize, effort, attempt, endeavour. **आरम्भः** 1 *c. sin.* (**उद्यमः, कामिजनविजयव्यापारः** kāmi-jana-vijaya-vyāpārah). **आरम्भे** 7 *c. sin.*

आराध्य ārādhya, *ind. p.p.* (of **राध** rādh, Finish, with **आ** ā) Worship, propitiate, gratify (**समुपास्य, पर्युपास्य, उपास्य, परितोष्य, पूजयित्वा**).

आरुह्य āruhya, *ind. p.p.* of **रुह** ruh, with **आ** ā, Mount, ascend, ride (**आक्रम्य** Overspreading, overlaying).—**नवसलिलविन्दुसेकाभिरामं कृत्वेत्यर्थः**

The meaning is, "having rendered delectable by the effusion of drops of fresh water."

आरूढ ārūḍha, *p.p.* (of **रुह** ruh, Ascend, with **आ** ā) Ascended, mounted, mounting. **आरूढम्** 2 *c. sin. m.* **आरूढे** 7 *c. sin. m.* (**अधिष्ठिते सति, आश्रिते**).

आरोहण ārohaṇa, Ascent, rising, ascending. **आरोहणेषु** 7 *c. pl.* (**उपरिगमनेषु, शृङ्गप्रतिशृङ्गोत्थानेषु**).

आर्त ārta, *p.p. irreg.* (of **ऋत** ṛit, Hate) Pained, afflicted. Disturbed, confounded. **आर्ताः** 1 *c. pl. m.*

आर्ति ārti, *s.f.* Pain, suffering.

आर्द्र ārdra, *adj.* Wet, moist; bedewed. Reeking. Tender, soft. **आर्द्राः** 1 *c. pl. m.* **आर्द्रैः** 3 *c. pl. m.* **आर्द्राः** 2 *c. pl. f.* (**स्तिमिताः, तिमिताः**).

आर्द्रनागाजिनेच्छाम् ārdra-nāgājinechchhām, **सशोणित** or **सरक्त** Bloody (**रुधिरार्द्र** Blood-soaked), **गजचर्म** Elephant-hide, **धारण** Wearing, **अभिलाषं** Desire.

आर्द्रान्तरात्मा ārdrāntarātmā, **आर्द्रः (स्निग्धो) ऽन्तरात्मा (चेतश्चो) यस्य तादृशः—सरसचित्तः—आर्द्रचित्तः—कोमलान्तःकरणः—स्तिमिताभ्यन्तरः भवांश्च जलाधारत्वात् तथाविधः.**

"And you, from containing water [are] of that kind."

आलप्स्यते ālapsyate, 2 *fut. ātm.* of **लभ** labh, Gain, with **आ** ā, Receive, obtain (**आपत्स्यते, प्राप्स्यति, आपद्यते, आश्रयिष्यति**).

आलम्बन ālambana, *s.n.* A supporting, sustaining.

आलम्भ ālambha, *s.m.* Slaughter, killing (विनाश). **आलम्भजाम्** ālambhajām, 2 *c. sin. f.* Sprung from slaughter.

आलम्भन ālambhana, Slaughter, slaying (विनाशन).

आलिख्य ālikhya, *ind. p.p.* (of लिख likh, Write, with आ ā) Having portrayed, delineated, drawn, sketched (सम्यक् चित्रयित्वा "Having accurately painted," निर्माय, सन्निवेश्य).

आलिङ्गन āliṅgana, *s.n.* An embracing.

आलिङ्गित āliṅgita, *p.p.* (of लिगि lig-i, with आ ā) Embraced. **आलिङ्गितानाम्** 6 *c. pl. s.n.* An embrace. **आलिङ्गितानि** 2 *c. pl.*

आलिङ्ग्य āliṅgya, *ind. p.p.* (of लिगि lig-i, with आ ā) Having embraced (आश्लिष्य).

आलिङ्ग्यन्ते āliṅgyante, *pres. pass.* (of लिगि lig-i, with आ ā) Are embraced (आश्लिष्यन्ते, परिलभ्यन्ते, पूज्यन्ते).

आली ālī, A row, a line (पङ्क्ति, श्रेणी).

आलुप्यते ālupyate, *pres. pass.* of लुप lup, Disturb, with आ ā, Confuse, bedim (आच्छाद्यते, पिधीयते, अवरुध्यते).

आलेख्य ālekhya, *s.n.* A picture, painting. **आलेख्यानाम्** 6 *pl.* (चित्राणाम्, प्रासादीयचित्राणाम् "Palatial pictures").

आलोक āloka, *s.m.* A sight, looking; sight, view, aspect. **आलोके** 7 *c. sin.* (दर्शने).

आवर्ज्य āvarjya, *ind. p.p.* of वृज vṛij, 10 *cl.* Quit, with आ ā, Turn down slantwise, direct askance (तिर्यक् कृत्वा, विस्मयकौतुकात् अधः कृत्वा, निक्षिप्य, परमादरेण पश्यन्तस्तर्कयिष्यन्ति, अन्यतश्चक्षूंषि निवर्त्य).

आवर्त āvarta, *s.m.* Whirlpool, eddy (जलभ्रम).

आवर्तका āvartakā, *s.f.* A whirlpool.

आवली āvalī, *s.f.* A row, string, necklace.

आवाम् āvām, 1 *c. du.* (of अस्मद् asmad, *pron.* I) We both, we two.

आविर्भूत āvir-bhūta, *p.p.* (of भू bhū, Become, with आविस् āvis, Manifest) Appeared, manifested, become visible.

आविर्भूतप्रथममुकुलाः āvir-bhūta-prathama-mukulāḥ (प्रकाशीभूतप्रथमकुट्मलाः prakāśībhūta-prathama-kuṭmalāḥ (or आद्या मुकुला), यासां तादृशीः.

आशा āśā, *s.f.* Hope, desire, wish (मनोरथ). Quarter, region. **आशाम्** 2 *c. sin.*

आशाबन्ध āśā-bandha, *s.m.* Confidence, trust, expectation. **आशाबन्धः** 1 *c. sin.* (आशैव बन्धः).

प्रिय आगमिष्यत्येवेत्याशारूपरज्जुः

"The cord, consisting of the hope (or simply the rope of expectation), that [my] beloved will surely come."

आशु āśu, Quickly, speedily, hastily.

आश्रम āśrama, *s.m.* A hermitage, the abode of retired saints or sages (मुनीनां वासस्थानम्). **आश्रमेषु** 7 *c. pl.* (तपस्विवासोचितप्रदेशेषु in spots fit for hermits' dwellings).

सुशीतानि सुगन्धीनि वनानि च सरांसि च।
सम्भोगेष्वनुकूलानि दहन्ति विरहे भृशम्॥

"Very cool and fragrant groves and pools [are] agreeable in fruition; [but] in absence they scorch intensely."

आश्रमस्थ āśrama-stha, *agt.* Staying, or a sojourner amongst hermitages. **आश्रमस्थः** 1 *c. sin. m.*

आश्लिष्ट āśliṣhṭa, *p.p.* (of श्लिष śliṣh, Embrace, cling, with आ ā, To) Embraced, hugged.

आश्लिष्टसानुम् āśliṣhṭa-sānum, आश्लिष्टानि (आलिङ्गितानि) सानूनि (शिखराणि) येन स तं—आलिङ्गितपर्वतैकदेशम्, आक्रान्तपर्वतैकदेशम्—आलिङ्गितः सानुः (प्रस्थः), or आलिङ्गितं सानु (शृङ्गं) येन स तथा तं (or येन तादृशं). वर्षणार्थं प्राप्तपर्वतैकदेशम्—एतेन वाताहननाभावादस्य स्थैर्यं सूचितम्.

"By this, the stillness of it [the cloud] is denoted from the absence of all action of the wind."

आश्लेष āślesha, *s.m.* Embracing; an embrace, hug.

आश्वसत् āśwasat, *pres. p. par.* (of श्वस śwas, 2 *cl.* Breathe, with आ ā) Revive, derive comfort, draw solace. **आश्वसन्त्यः** 1 *c. pl. f.* (आश्वासं गच्छन्त्यः, विश्वसिताः, प्रतीक्षमाणाः).

आश्वास्य āśwāsya, *ind. p.p.* (of श्वस śwas, Breathe, *causal form*, with आ ā) Having consoled (उपजीव्य). *fut. p.p.* (of श्वस śwas, Breathe, with आ ā) To be breathed out or uttered. **आश्वास्यम्** 1 *c. sin. n.* To be ascertained (अवधारणीयं), to be inquired about (जिज्ञास्यं), to be begged, craved, or prayed for (प्रार्थनीयं).

आषाढ āshāḍha, *s.m.* The month Āshāḍha (June-July). **आषाढस्य** 6 *c. sin.*

आसन्न āsanna, *p.p.* (of षद् shad, Sit, with आ ā) Near, nigh at hand. **आसन्ने** 7 *c. sin. m.* (समीपगते,

निकटवर्तिनि, सन्निहिते, सन्निकृष्टे, वृष्ट्यर्थम् उपस्थिते, प्राप्ते सति).

आसादयत् āsādayat, *pres. p. par.* (of षद् shad, Go, *causal form*, with आ ā) Obtaining, attaining, finding. आसादयन्ती 1 *c. sin. f.* (प्राप्नुवती, प्राप्नुवन्ती).

आसाद्य āsādya, *ind. p.p.* (of षद् shad, Go, with आ ā) Having attained, reached, obtained or received; obtaining, receiving (प्राप्य, लब्ध्वा).

आसार āsāra, *s.m.* A hard shower, a heavy rain. आसारेण 3 *c. sin.* (जलधारया, महावृष्ट्या, वेगवर्षणेन, वृष्टिधारासम्पातेन). आसारैः 3 *c. pl.* (जलधाराभिः).

आसारप्रशमितवनोपप्लवम् āsāra-praśamita-vanopaplavam, आसारेण(वृष्टिधारासम्पातेन) प्रशमितो (नाशितो) वनोपप्लवो (वनोपद्रवो) येन स तं—(त्वां परोपकारिणं "thee a helper of others").

आसीन āsīna, *pres. p. ātm.* (of आस ās, 2 *cl.*) Sitting, seated; lying, reclining. आसीनः 1 *c. sin. m.* आसीनानाम् 6 *c. pl.* (उपरिगतानां, उपरिष्ठानां, उपविष्टानां).

आसेवन्ते āsevante, *pres. ātm.* (of षेव shev, 1 *cl.* Serve, with आ ā), Addict one's self, give up one's self (पिवन्ति, भुञ्जते).

आस्वाद āswāda, *s.m.* Taste, flavour, enjoyment.

आह āha, He says (वदति, उक्तवान्). आहुः āhuh, They say. See ब्रू brū in Grammar.

आहत āhata, *p.p.* of हन han, Strike, with आ ā. आहतेषु 7 *c. pl. n.* (ताडितेषु सत्सु, वादितेषु सत्सु, वाद्यमानेषु सत्सु Being beaten, being played upon).

इ i, short, as in "pit," "fill."

इच्छा ichchhā, *s.f.* Wish, will, desire. इच्छाम् 2 *c. sin.*

इच्छामि ichchhāmi, *pres. par.* of इष ish, 1 or 6 *cl.* Wish (अभिनयामि).

इच्छारतैः ichchhā-rataih, इच्छया कृतानि रतानि तैः—अभिलषितसुरतैः, अभीष्टसुरतैः, वाञ्छासुरतैः, यथाभिलषितसुरतप्रयोगैः, अभीष्टपुरुषायितचित्रवत्, पार्श्वोत्तानादिभिः. The two last doubtless are taken from the कामशास्त्र.

इतस् itas, *ind.* Hither, this way.

इति iti, Thus. Since, because. A particle indicating words spoken, or thoughts entertained, expressed, or implied in the sentence immediately preceding it.

इत्थम् ittham, *ind.* Thus, in this manner. अनेन प्रकारेण, एवम्प्रकारेण, वक्ष्यमाणप्रकारेण, पूर्वोक्तप्रकारेण. इत्थम्भूत ittham-bhūta, Being or become thus; thus circumstanced, engaged, or employed. इत्थम्भूताम् 2 *c. sin. f.* (पूर्वोक्तानेकचेष्टाविशिष्टाम् "Distinguished by the many actions before-mentioned").

इदम् idam, 1 or 2 *c. sin. n. pron.* This.

इन्दु indu, *s.m.* The moon. इन्दोः 6 *c. sin.* (चन्द्रस्य).

इन्दुलग्नोर्मिहस्ता indu-lagnormi-hastā, इन्दौ (शम्भुशिरस्स्थचन्द्रे) लग्नः (संसक्तः or सम्बद्धः) ऊर्मिः (कल्लोलः, or तरङ्ग) एव हस्तो यस्याः सा (गङ्गा).

इन्द्र indra, *s.m.* The god Indra. In comp. Chiefest.

इन्द्रचाप indra-chāpa, *s.m.* Indra's bow, the rainbow.

इन्द्रनील indranīla, *s.m.* The sapphire. इन्द्रनीलैः 3 *c. pl.* (मणिविशेषैः, मरकतमणिभिः).

इन्द्रिय indriya, *s.n.* An organ of sense, divided into three classes, ज्ञानेन्द्रिय, कर्मेन्द्रिय, and अन्तरिन्द्रिय or organs of perception and action, and the internal organs; the first are the eye, ear, nose, tongue, and skin; the second, the organ of speech or larynx, hand, foot, anus, and parts of generation; the last are, मनस् the mind or organ of thought; बुद्धि the organ of apprehension; अहङ्कार the organ of selfishness; and चित्त the heart or organ of feeling.

इव iva, As, like, as it were.

इष्ट ishṭa, *p.p.* (of इष ish) Wished, desired, coveted, longed for. इष्टान् 2 *c. pl. m.* (अभीप्सितान्, अभिलषितान्, मनोभिलषितान्, वाञ्छनीयान्).

ई ī, long, as in "police," "marine."

ईक्ष्यमाण īkshyamāṇa, *pres. p.p.* (of ईक्ष īksh, See) Being beheld, gazed at. ईक्ष्यमाणाः 1 *c. pl. m.*

ईप्सित īpsita, *p.p.* (of आप āp, in *desid. form*) Wished to be obtained, desired to be got, longed for.

ईप्सितार्थक्रिया īpsitārtha-kriyā, अभिलषितवस्तुसम्पादनं abhilashita-vastu-sampādanam. It is said,

नीचो वदति न कुरुते न वदति कुरुते सज्जनो हि लोकः ।

"A low fellow says, [but] does not; whilst a good man speaks not; he acts."

ईश īśa, *s.m.* A lord. **ईश** īśa, 8 *c. sin.*

ईश्वर īśwara, *s.m.* A lord, chief. **ईश्वराः** 1 *c. pl.*

उ u, short, as in "pull," "full," "bush."

उक्त ukta, *p.p.* (of **वच** vach) Said, spoken; asserted. **उक्तम्** 1 *c. sin. n.*

उग्र ugra, *adj.* Angry, wrathful. Cruel, fierce, fell. Hot, sharp.

उग्रशोकाम् ugra-śokām, **बहुतरशोकाकुलाम्—तीव्रदुःखां.**

उच्च uchcha, *adj.* High, tall, lofty. Great, much. **उच्चैः** 3 *c. pl. m. n.* (**तुङ्गैः, उन्नतैः**).

उच्चैर्भुज uchchair-bhuja, *adj.* Having the arms up-lifted (**ऊर्ध्वबाहु**). *s.m.* An ascetic who holds his arms extended above his head constantly, till they have become fixed in that position and incapable of being drawn down.

उच्चैर्भुजतरुवनम् uchchair-bhuja-taru-vanam, **उच्चैर्भुजा (उच्छ्रितबाहवः) तद्वत् उच्छ्रितत्वात् तरवो (वृक्षास्) तेषां वनं (समूहं** or **मण्डलं)—उच्चैर् (उन्नतं) भुजतरुवनं (दोर्द्रुममण्डलं)** "Ascetic-resembling forest."

उच्चैस् uchchais, *ind.* High, tall, lofty; aloft, on high. Great, much. **दीर्घतरं—उच्चैस्तरः—उच्छ्रितः—माहात्म्ययुक्तः—महान्—प्रांशुमहानुभावः.**

उच्छिलीन्ध्र uchchhilīndra, *s.n.* A mushroom.

उच्छिलीन्ध्रातपत्राम् uchchhilīndrātapatrām. **उन्नतानि यानि शिलीन्ध्राणि (छत्रिकाः कन्दली पुष्पाणि वा) तान्येवातपत्राणि यस्यां तादृशीम्.**

उच्छून uchchhūna, *adj.* Swelled up, swollen. **उच्छूनम्** 1 *c. sin. n.* (**उद्यतश्वयथु, उत्स्फीतम्**).

उच्छ्राय uchchhrāya, *s.m.* Height, eminence, elevation. Summit, peak, ridge. **उच्छ्रायः** 1 *c. sin.* **उच्छ्रायैः** 3 *c. pl.*

उच्छ्वसित uchchhwasita, *p.p.* (of **श्वस** śwas, Breathe, with **उत्** ut) Heaving, beating. Blooming, enlivened, gladdened. Unfastened, untied. **उच्छ्वसिता** 1 *c. sin. f.* (**विकसिता, उल्लसिता**). *s.n.* An undoing, slackening, loosening, unfastening, untying.

उच्छ्वास uchchhwāśa, *s.m.* A sigh.

उच्छ्वासित uchchhwāsita, *p.p.* (of **श्वस** śwas, Breathe, *causal form*, with **उत्** ut) Breathless, out of breath. Much, excessive. Loosened, disjointed. Raised, lifted up (**उत्तोलित**).

उच्छ्वासिन् uchchhwāsin, *agt.* Full of sighs, sighing. **उच्छ्वासिना** 3 *c. sin. n.*

उज्जयिनी ujjayinī, *s.f.* The city Oogein. **उज्जयिन्याः** ujjayinyāh, 6 *c. sin.* **अत्र मेघो नायकः उज्जयिनी नायिका** Here the cloud is the lover, and Oojein is the heroine.

उडुम्बर uḍumbara, *s.m.* The glomerous fig-tree. It is said that minute ants are hatched in the ripe fruit, whence it is named Jantu-phala (fruit of living creatures); and the Pandits compare it to the mundane egg. **उडुम्बराणाम्** 6 *c. pl.*

उत् ut or **उद्** ud, *prep.* Up. Off, from, out of.

उत्क utka, *adj.* Desirous, eager, longing, wishing for, panting after. **उत्काः** 1 *c. pl.*

उत्कण्ठयन्ति utkaṇṭhayanti, *pres. par.* of **कठि** kaṭh-i, 10 *cl.* with **उत** ut, Inspire with tender emotions, set on a longing or pining after.

उत्कण्ठा utkaṇṭhā, *s.f.* Desire, regret, a languishing or pining after an absent object.

उत्कण्ठाविरचितपदम् utkaṇṭhā-virachita-padam, **उत्कण्ठया विरचितानि पदानि (वाक्यानि) यस्य स तथोक्तं पदं—उत्कण्ठया विरचितं (क्षतं) पदम् (आस्पदं) यत्र तादृशं.**

उत्कण्ठित utkaṇṭhita, *p.p.* of **कठि** kaṭh-i, 10 *cl.* with **उत्** ut, Distressed, sorrowful, regretting, wishing, sorrowing for, pining after. **उत्कण्ठितेन** 3 *c. sin. n.* (**उत्कण्ठायुक्तेन**).

उत्कण्ठिता utkaṇṭhitā, *s.f.* A woman whose lover or husband is sorely missed or deeply regretted.

विरहे जायते यस्या उत्कण्ठाललितं मनः ।
उत्कण्ठितेति सा नाम्ना विदग्धैरभिधीयते ॥

"She, whose mind is racked with regret during separation, is by the knowing ones designated by the name 'Utkaṇṭhitā.'"

उत्कण्ठोच्छ्वसितहृदया utkaṇṭhochchhwasita-hṛidayā, **उद्वेगेन उच्छ्वसितम् (उल्लसितं) हृदयं (चित्तं) यस्यास् तादृशी—(उत्कर्षेन (औत्सुक्येन) विकसितचित्ता (पुलकितहृदया) सती—उत्कण्ठया उच्छ्वसितं (उत्सुकं) हृदयं यस्याः तथाभूता सती—कान्त-**

वृत्तान्तश्रवणोत्कण्ठया पुलकितहृदया सती—उच्छ्वसितं (प्राप्तसुखं) हृदयं यस्याः सा.

उत्कम्प utkampa, *s.m.* Shake, tremor, trembling, agitation, unsteadiness. उत्कम्पात् 5 *c. sin.*

उत्कषण utkashaṇa, A furrowing, turning up with a plough (कषण, उत्कर्षण, उत्खनन, उत्पादन).

उत्क्षेप utkshepa, *s.m.* A throwing or tossing up. उत्क्षेपात् 5 *c. sin.* (दृष्ट्यर्थम् ऊर्ध्वविक्षेपात्).

उत्खात utkhāta, *p.p.* (of खन khan, Dig, with उत् ut) Dug, raked, or scraped up (उत्पाटित).

उत्तम uttama, *adj.* High, eminent, exalted, supreme, excellent. Beautiful. उत्तमानाम् 6 *c. pl.* (महतां. उपकारज्ञत्वादृशानां upakāragya-twādṛiśānām, महात्मनां; त्वं चोत्तम आकाशगामित्वात्).

उत्तमस्त्रीसहायाः uttama-strī-sahāyāḥ, उत्तमकुलोद्भवाः (परिणीताः) स्त्रियः सहायाः येषां ते तथा—Virtuous females, of opposite character to those वेश्या spoken of before. प्रशस्तवनिताद्वितीयाः सन्तः—ललिताङ्गनासहचराः सन्तः.

उत्तर uttara, *pronom.* Northern. उत्तरेण *ind.* Northwards. (वायव्यां दिशं, उत्तरस्यां दिशि).

उत्तराशाम् uttarāśām (उत्तराम् आशाम्, उत्तरां दिशं, कौबेरीं दिशम्, उदीचिदिशं).

उत्तीर्य uttīrya, *ind. p.p.* (of तॄ trī, Traverse, with उत् ut) Having crossed (सङ्क्रम्य, उल्लङ्घ्य, अतिक्रम्य).

उत्थाप्य utthāpya, *ind. p.p.* (of ष्ठा shṭhā, Stand, *caus. form*, with उत् ut) Having made to arise, having roused, or awakened (प्रबोध्य, जागरयित्वा).

उत्थित utthita, *p.p.* (of ष्ठा shṭhā, with उत् ut) Arisen, uprisen. उत्थिते 7 *c. sin. m.* (कृतोत्थाने सति, प्रबुद्धे सति).

उत्पत utpata, *imp. par.* of पत pat, 1 *cl.* Fall, with उत् ut, Arise, ascend, mount up (उद्गच्छ, उत्तिष्ठ). उत्पतति, *pres.*

उत्पल utpala, *s.n.* A blūe lotus. A water-lily. उत्पलानाम् 6 *c. pl.*

उत्पश्यामि utpaśyāmi, *pres. par.* of दृश dṛiś, 1 *cl.* See, with उत् ut, View, behold, foresee, seem to see, anticipate (उत्प्रेक्षे, तर्कयामि, जानामि).

उत्पाद्य utpādya, *ind. p.p.* (of पद् pad, Go, *caus. form*, with उत् ut) Having caused or produced (जनयित्वा).

उत्पीड utpīḍa, *s.m.* A gush, outflow (आपूर).

उत्प्रेक्षा utprekshā, *s.f.* Comparison in general, poetical or rhetorical.

उत्सङ्ग utsanga, *s.m.* The haunch or part above the hip, the flank. The lap. The side or edge. उत्सङ्गे 7 *c. sin.* (क्रोडे, अङ्के, ऊर्ध्वसङ्गे, मध्यदेशे, "central region").

उत्सर्ग utsarga, *s.m.* Discharge, voidance; expenditure, waste. उत्सर्गात् 5 *c. sin.*

उत्सुक utsuka, *adj.* Anxious, longing for. Zealously active for the accomplishment of a gratifying object. उत्सुकानि 2 *c. pl. n.*

उत्सेक utseka, *s.m.* Excess, overflow. उत्सेकात् 5 *c. sin.* (आधिक्यात्).

उदक् udak, *ind.* Northern.

उदक udaka, *s.n.* Water. उदकेषु 7 *c. pl.*

उदङ्मुख udang-mukha, *adj.* Facing the north. उदङ्मुखः, (उत्तराभिमुखः सन् अलकामभिसन्धाय "Making for Alakā.")

उदञ्च् udanch, *adj.* North, northern. उदीचीम् 2 *c. sin. f.* (उत्तराम्).

उदन्त udanta, *s.m.* Tidings, intelligence. उदन्तः 1 *c.*

उदय udaya, *s.m.* Rise, rising. उदये 7 *c. sin.* (प्रत्यूषे).

उदयन udayana, *s.m.* Name of an ancient king, who was also styled वत्सराज Vatsa-rāja.

उदयनकथाकोविदग्रामवृद्धाम् udayana-kathā-kovida-grāma-vṛiddhām, उदयनस्य (पूर्वकालीनस्य उदयननाम्नो राज्ञः) कथायां (चरितकीर्तने) विज्ञाः (पण्डिताः) ग्रामवृद्धा (ग्रामीणवृद्धजनाः or ग्रामस्य स्थविराः, प्रमाणीभूतजनाः, or ग्रामजरत्पुरुषायत्ताः) यस्यां सा तथा तां.

उद्गातुम् udgātum, *inf.* of गै gai, Sing, with उत् ut, Up. उद्गातुकामा udgātu-kāmā, उच्चैर्गातुमिच्छन्ती, उद्गातुम् (उच्चैर्गातुं) कामो यस्याः सा--उद्गातुकामा, उच्चैर्गानं कर्तुमभिलषन्ती.

उद्गार udgāra, *s.m.* A vomiting, or ejecting anything from the mouth. Exhalation. उद्गारम् 2 *c. sin.*

उद्गारिन् udgārin, *agt.* Ejecting anything, as saliva; breathing out, sending forth in exhalations. उद्गारिभिः 3 *c. pl. n.* (प्रकाशकैः).

उद्गीर्ण udgīrṇa, *p.p.* (of गॄ grī, Swallow, with उत्) Ejected, cast forth. Breathed out, exhaled. उद्गीर्णैः 3 *c. pl. m.*

उद्गृहीत udgṛihīta, *p.p.* (of ग्रह grah, Take, with उत् ut) Taken up, turned back, upraised (उत्तोलित).

उद्गृहीतालकान्ताः udgṛihītālakāntāḥ, उत्तोलिता

अलकान्ता:(चूर्णकुन्तलप्रान्तभागा)याभिस्तास्तथा-उद्गृहीता (उर्ध्वं क्षिप्ता) अलकानां (चूर्णकुन्तलानां) अन्ता: (प्रान्तभागा) याभिस् तादृश्य: सत्य: एतेनालकदैर्घ्यमुक्तं. विरहे अलकसंस्कारो न भवत्येव प्रोषितभर्तृणां केशसंस्काराभावात्. It is said:

मलिनं वसनं ध्यानमेकवेणीधरं शिर: ।
अङ्गरागपरित्यागो नालकानां च कर्तनम् ॥

"Dingy raiment, meditation, the head wearing a single braid, renunciation of paint for the person; nor yet the clipping of locks."

उद्घट्टन udghaṭṭana, *s.n.* Friction.

उद्दाम uddāma, *adj.* Unbridled. Excessive. उद्दामानि 2 *c. pl. n.* (विच्छिन्नलज्जारज्जूनि, उत्कटानि उन्नतानि, उन्नतं दाम (लज्जारूपरज्जु:) यत्र).

उद्दिष्ट uddishṭa, *p.p.* (of दिश् diś, with उत् ut) Mentioned, pointed out, described. उद्दिष्टाम् 2 *c. sin. f.*

उद्धूत uddhūta, *p.p.* (of धू dhū, Shake, with उत् ut) Shaken off. Stirred up, stimulated.

उद्धूतपापा: uddhūta-pāpāh, उद्धूतं (निर्गमितं) पापं यैस्ते, निष्पापा: सन्त:, त्यक्तपापा: सन्त:, निरस्तकल्मषा:सन्त:, विगतकल्मषा:,दूरं त्यक्तपापा: सन्त:

उद्यत udyata, *p.p.* (of यम yam, with उत्) Ready, prepared. उद्यत: 1 *c. sin. m.*

उद्यान udyāna, *s.n.* A garden, lawn, grove, pleasure-garden, pleasaunce (उपवन, आराम, निर्गमदेश, क्रीडावन). उद्यानम् 2 *c. sin.* उद्याने 7 *c. sin.* उद्यानानाम् udyānānām, 6 *c. pl.*

उद्वर्तन udvartana, *s.n.* A darting upwards.

उद्वह udvaha, *s.m.* A son. उद्वहा: 1 *c. pl.*

उद्वेग udwega, *s.m.* Fear, fright. Anxiety, distress, uneasiness, shock.

चिन्तानिश्वासखेदाद्यैरुद्वेगो नाम जायते ।

"By anxiety, sighing, grief, etc., arises distress of mind."

It is said:

तिष्ठत्यनिमिषदृष्टि दीर्घं निश्वसिति गच्छति ध्यानम् ।
रोदिति वाष्पावृताक्षी भावोऽयं स्यात् तथोद्वेग इति॥

"She stands, the eye steadily fixed—sighs deeply—surrenders herself to contemplation; weeps, the eyes being suffused with tears. This is the condition thus termed 'udwega.'"

उद्वेष्टनीय udweshṭanīya, *fut. p.p.* (of वेष्ट vesht, Enclose, with उत् ut) To be unbound. उद्वेष्टनीया 1 *c. sin. f.* (मोचनीया, पतिव्रतात्वात् नापरेणेति).

उन्निद्र unnidra, *adj.* Sleepless. उन्निद्राम् 2 *c. sin. f.* (त्यक्तनिद्राम्, उत्सृष्टनिद्रां, जागरूकां).

उन्मुख unmukha, *adj.* Looking upwards. उन्मुखी 1 *c. sin. f.* उन्नतं (प्रकाशं गतं) मुखं यस्या: सा—उन्मुखीभि: 3 *c. pl.* (ऊर्ध्वोच्छ्रितवदनाभि:) "Through apprehension that the sky may fall."

उन्मेष unmesha, *s.m.* A winking or twinkle of the eyes.

उप upa, *prep*, By, near.

उपकर्तुम् upakartum, *inf.* of कृ kṛi, with उप upa, To aid, help, assist, render a service.

उपकार upakāra, *s.m.* Aid, assistance, help. उपकार: 1 *c. sin. m.*

उपगत upagata, *p.p.* (of गम gam, Go, with उप upa) Gone near, encountered, met; mingling. Obtained. Befallen. उपगत: 1 *c. sin. m.* उपगतम् 1 *c. sin. n.* (प्राप्तम्, उपस्थितं, घटितं).

उपगम upagama, *s.m.* Approach. उपगमज, upagamaja, *adj.* Born or springing up on the arrival. उपगमजम् 1 *c. sin. n.* (भवदागमसम्भवं, मेघोपगमजं, वार्षिकं).

उपगूढ upagūḍha, *p.p.* (of गुह guh, with उप upa) Embraced. *s.n.* An embrace. उपगूढम् 1 *c. sin.*

उपचित upachita, *p.p.* (of चि chi, Gather, with उप upa) Collected, assembled; increased, augmented; heaped. उपचितै: 3 *c. pl. n.*

उपचितबलिम् upachita-balim, उपचितो (दत्तो) बलि: (पूजाद्रव्यं) यस्मै—(विरचितपूजाविधिम्—उपढौकितपूजोपहारम्—उपहितबलिं).

उपचितरसा: upachita-rasāh, उपवृंहितरसा: सन्त:—प्रवृद्धतृष्णा:, दृढतरानुरागा:.

उपचितवपु: upachita-vapuh (संवर्धितशरीर: सन्—उपचिताकृति:, स्थूलशरीर:, प्रवृद्धशरीर:, परिपुष्टशरीर:, स्फीतमूर्ति:—तव धूमघटितं शरीरं तद्धूमेन मिलितं सत् पुष्टं भावि—मेघस्य धूमयोनित्वात् वर्धितशरीर: सन्).

उपजिगमिषु upajigamishu, *agt.* Desirous of going near, anxious to approach. उपजिगमिषो: 6 *c. sin.* (उपगन्तुमिच्छो:).

उपतटम् upataṭam, *ind.* Near the skirt. प्रान्तदेशसमीपे, तटस्य समीपम्, तटानां समीपे.

उपपाद्य upapādya, *fut. p.p.* (of पद् Go, with उप upa) To be effected, done, demonstrated, or proved. उपपाद्य: 1 *c. sin. m.* (कार्य:, करणीय:, सम्पाद्य: रचनीय:). त्वया तस्या: कार्श्यं वृथा खण्डयितव्यं.

उपप्लव upaplava, *s.m.* Disaster, catastrophe, calamity. उपप्लवम् 2 *c. sin.* (उपद्रवम्).

उपमेय upameya, *fut. p.p.* (of मा mā, Measure, with उप upa) To be compared, comparable. उपमेयाम् (उपमातव्याम्, उपमार्हां "Worthy of comparison"). हरवृषभस्य शुभ्रत्वात् हिमत्वं "Snowiness," मेघस्य श्यामवर्णत्वात् पङ्कत्वं "Muddiness." Daṇḍi says :

न लिङ्गवचने भिन्ने न हीनाधिकता ऽपि वा।
उपमादूषणायालं यत्रोद्वेगो न धीमताम्॥

"Neither gender or number being different,—neither deficiency or redundancy are sufficient to mar a comparison, provided sensible persons be not shocked."

उपयुज्य upayujya, *ind. p.p.* of युज yuj, Join, with उप upa, Take (as meat or drink). (गृहीत्वा, सेवित्वा, पीत्वा, आदाय, उपभुज्य).

उपरि upari, Up, upward, above (ऊर्ध्वं).

उपल upala, *s.m.* A rock, a stone.

उपलविषमे upala-vishame, उपलैः (प्रस्तरैः or पाषाणैः) विसदृशे (निम्नोन्नते)—पाषाणेन उच्चनीचीभूते—पाषाणशिलादन्तुरे pāshāṇa-śilā-danture.

उपवन upavana, *s.n.* A garden, a grove (आराम).

उपहार upahāra, *s.m.* A complimentary gift, a present to a superior. उपहारः 1 *c. sin.* (उपढौकनं).

उपान्त upānta, *adj.* Near, close to. *s.n.* Side, skirt, base. उपान्ते 7 *c. sin.*

उपान्तस्फुरिततडितम् upānta - sphurita - taḍitam, उपान्ते upānte (समीपे) स्फुरिता (दीपिता) तडित् (विद्युत्) यस्य तं (त्वां).

उपेक्षेत upeksheta, *pot. ātm.* of ईक्ष īksh, 1 *cl.* See, with उप upa, Leave, abandon, neglect (त्यजेत्, अवधीरयेत्).

उर्वी urvī, *s.f.* Earth, ground. उर्वीम् 2 *c. sin.* उर्व्याः 6 *c. sin.* (पृथिव्याः, भूमेः).

उल्का ulkā, *s.f.* A spark, flame. A torch, brand.

उल्काक्षयितचमरीबालभारः ulkā - kshayita - chamarī-bāla-bhārah, उल्काभिः (ज्वालाभिः, स्फुलिङ्गैः) क्षयितः (दग्धः, प्राप्तनाशः or नाशितः) चमरीणां (मृगभेदानां, मृगविशेषाणां) बालभारः (केशसमूहो or पुच्छस्यकेशवृन्दं) येन तादृशः सन्.

उल्लङ्घित ullaṅghita, *p.p.* (of लघि lagh-i, Go, with उत् ut) Passed over or beyond, advancing without obstacle, impediment, or difficulty.

उल्लङ्घिताध्वा ullaṅghitādhwā (अतिक्रान्तो ऽध्वा (पन्था) येन स तथा or तादृशः सन्).

उष्ण ushṇa, *adj.* Hot, scorching, scalding. Sharp, acute. उष्णम् 2 *c. sin. m.* उष्णाभिः 3 *c. pl. f.* उष्णैः 3 *c. pl. n.* (अशीतलैः). ग्रीष्मसन्तापिता हि नवघनजलकणलाभाद् वाष्पमुष्माणं वमन्ति grīshma-santāpitā hi nava-ghana-jala-kaṇa-lābhād vāshpam ushmāṇam vamanti. इयन्तु पर्वतनिर्झरोत्प्रेक्षा "This is a poetical comparison of the mountain-torrents." स्निग्धानां विरहसङ्गतानां वाष्पपातो भवति—यश्च विरहविधुरो भवति सो ऽपि प्रियजनसंयोगमवाप्य उष्माणमश्रुं मुञ्चतीति.

ऊ ū, long, as in "rule," "rude."

ऊन ūna, *adj.* Less. ऊनः 1 *c. sin. m.*

ऊरु ūru, *s.m.* The thigh. ऊरुः 1 *c. sin.*

नखक्षतानि पश्यन्त्या गूढस्थानेषु योषितः।
प्रियस्मृतेरभिनवा प्रीतिर्भवति पेशला॥

"Pleasure new [and] lively, from the remembrance of a lover, arises [in the mind] of a woman whilst beholding nail-marks on the parts [usually] concealed."

ऊर्ध्वं ūrdhwam, *ind.* Upwards ; onwards, further.

ऊर्मि ūrmi, *s.m.* A wave.

ऊर्मी ūrmī, *s.f.* A wave. A current, flowing of water.

ऋ ṛi, as in "writ," "rill."

ऋतु ṛitu, *s.m.* A season (of which there are six).

ऋषि ṛishi, *s.m.* A sage, saint. ऋषीन् 2 *c. pl.*

ए e, as in "there," "whey."

एक eka, *pronom.* One, a, a single. Unique, peerless, matchless. Lone, solitary. एकः 1 *c. sin. m.* एकम् 2 *c. sin. m.* or 1 *c. sin. n.* एकाम् 2 *c. sin. f.*

एकपत्नी eka patnī, *s.f.* A faithful wife (एक एव पतिर्यस्याः सा). एकपत्नीम् 2 *c. sin.*

एकवेणी eka veṇi, एकीकृत्य बद्धा वेणी.—एकभूतवेणी. वेणीबन्धनं प्रोषितनाथानामाचारः

"Binding of the braid is an established custom of those whose lords are absent from home."

It is said :

तथा प्रोषितनाथा या व्यसनाभिद्रुताशयाः।
वेशः स्यान्मलिनस्तासाम् एकवेणीधरं शिरः॥

"Thus, the raiment of those who have their lords away from home, whose purposes are crossed by ill-luck, should be soiled, the head wearing a single braid."

It is said :

सम्भोगे ये सुखं कुर्युस्ते दुःखं विरहे भृशम्।

"They who enjoy most in fruition, suffer most in absence."

एकस्थ ekastha, *agt.* Standing together, combined, collected in one place. **एकस्थम्** 1 *c. sin. n.* एकस्थले स्थितं—एकत्र (वस्तुनि) स्थितं (न वर्त्तते).

एकान्ततस् ekāntatas, *ind.* Solely, only, exclusively. (सर्वप्रकारेण, अत्यर्थं, नियमेन, नैरन्तर्येण).

एतत्पुरस्तात् etat-purastāt, *ind.* Eastward of this (not in front). पुरस्तादग्रत इति व्याख्यानं न युक्तं· अग्रतः शक्रचापं तु न शोभनफलप्रदम्।

"But Indra's bow in front no auspicious fruit affords."

एतद् etad, 1 or 2 *c. sin. n.* of **एतद्** etad, *pron.* This.

एतस्मात् etasmāt, 5 *c. sin. n.* of **एतद्** etad, *pron.* This. (पूर्वोक्तनिर्दिष्टात्, पूर्वोक्तात्, अभिधानदानात्).

एतान् etān, 2 *c. pl. m.* of **एतद्** etad, *pron.* This.

एतौ etau, 2 *c. du. m.* of **एतद्** etad, *pron.* This.

एत्य etya, *ind. p.p.* (of **इ** i, Go, with **आ** ā) Having come. Having met, found, obtained (आगत्य, प्राप्य).

एनम् enam, 2 *c. sin. m.* of **एतद्** etad, *pron.* This.

एनाम् enām, 2 *c. sin. f.* of **एतद्** etad, *pron.* This.

एभिः ebhih, 3 *c. pl. m.* or *n.* of **इदम्** idam, *pron.* This.

एव eva, *ind.* Indeed, verily, truly. Likewise, also. Even, very, self-same. Alone, only (केवलं).

एवम् evam, *ind.* So, in like manner; thus, in this manner (पूर्वोक्तरीत्या "in the aforesaid fashion").

एषु eshu, 7 *c. pl. m.* or *n.* of **इदम्** idam, *pron.* This.

एष्यति eshyati, 2 *fut. par.* of **इ** i, Go; attain (गमिष्यति, प्राप्स्यति).

ऐ ai, as in "aisle," "aye," "eye."

ऐरावत airāvata, *s.n.* Name of Indra's elephant. **ऐरावतस्य** 6 *c. sin.* (स्वर्गराजगजस्य).

ओ o, as in "bore," "stone."

ओघ ogha, *s.m.* Stream, flow. **ओघः** 1 *c. sin.*

ओष्ठ oshtha, *s.m.* The lip, especially the upper.

औ au, as in "now," "hour."

औत्सुक्य autsukya, *abs. s.n.* Perturbation, extreme uneasiness, fidget. **औत्सुक्यात्** 5 *c. sin.* (उत्कण्ठापर्याकुलत्वात् utkanṭhā-paryākulatwāt, उत्कण्ठितत्वात्, उन्मनस्कत्वात्, उन्मनस्कात्). It is said: निद्रानाशस्तथा चिन्ता भ्रान्तिश्चौत्सुकचेतसां।

"Loss of sleep, care, and bewilderment (is the sad lot) of those of anxious minds."

क k, as in "key."

कः kah, 1 *c. sin. m.* of **किम्** Who? which? what?

ककुभ kakubha, *s.m.* A kind of timber-tree of which boats are built (Pentaptera Arjuna).

ककुभसुरभौ kakubha-surabhau, अर्जुनपुष्पसुगन्धौ (मेघागमे "At the advent of the rainy season").

कच्चित् kachchit, *ind.* Assuredly, certainly. Also a particle of kind, gentle, bland, and courteous inquiry (कोमलप्रश्ने komala praśne).

कच्छ kachchha, *s.m.* Marshy ground, a marsh, a morass. Ground bordering water or watery soil, as the bank of a river, the margin of a lake or tank, mound or causeway.

कटाक्ष kaṭāksha, *s.m.* A glance, a leer. **कटाक्षान्** 2 *c. pl.* (लोचनान्तविलोकितानि lochanānta-vilokitāni, "Glances through the corner of the eye").

कठिन kaṭhina, *adj.* Hard, stiff, unpliant, crisp.

कठिनविषमाम् kaṭhina-vishamām, कठोरनिम्नोन्नतां kaṭhora-nimnonnatām.—जटीभूतां बद्धत्वेन "Become matted through being confined—" (त्वगिन्द्रियक्लेशकारिणीम्).

कण kaṇa, *s.m.* A drop. **कणाः** 3 *c. pl.*

कणिका kaṇikā, *s.f.* A droplet; an atom.

कण्ठ kanṭha, *s.m.* or *n.* The neck, the throat.

कण्ठच्छविः kanṭha-chchhavih, कण्ठस्य द्युतिरिति कृत्वा kanṭhasya dyutir iti kritwā, "Thus saying."

कण्ठच्युतभुजलताग्रन्थि kanṭha-chyuta-bhuja-latā-granthi, कण्ठात् (गलात्) च्युतः (स्रस्तः or स्खलितो) भुजलतयोर्ग्रन्थिर् (बन्धनम्, अन्योन्यमिलनं) यत्र तत्—आश्लेषविच्छेदो मा भवतु·

कण्ठलग्ना kanṭha-lagnā, कण्ठासक्ता kanṭhāsaktā.

कण्ठाश्लेषप्रणयिनि kanṭhāślesha-praṇayini (कण्ठालिङ्गितार्थिनि kanṭhāliṅgitārthini, कण्ठालिङ्गनप्रार्थनावति kanṭhāliṅgana-prārthanāvati, कण्ठस्याश्लेषानुरागिणि जने व्यवहिते).

कतिचित् katichit, 2 *c. pl. common gender, pronom.* A few, several. **कतिचिन्मासान्** A few months. "The number [is] not stated; eight months, however, are to be understood" (सङ्ख्या नाभिहिता तथापि चाष्टौ मासा बोद्धव्याः). See verse 110.

कतिपय katipaya, How many? So many, several.

कतिपयदिनस्थायिहंसाः katipaya-dina-sthāyi-hansāh, कतिपयानि दिनानि (अल्पदिनं or अल्पदिवसं) स्थायिनः (स्थितिशीलाः or स्थातुं शीलं येषाम्) एवं

हंसाः येषु ते तथा. The reason assigned for the lingering of the swans is "in order to feed on the rose-apple" (जम्बुफलभोगार्थं).

कथञ्चित् kathanchit, Somehow or other, by some means; by any means; with difficulty (तात्पर्यातिशयेन, महता कष्टेन).

कथम् katham, *ind.* How? in what manner (केन प्रकारेण)?

कथमपि kathamapi, *ind.* Somehow or other, with difficulty (केनापि प्रकारेण, महाकृच्छ्रेण, महता कष्टेन, महता प्रयत्नेन, गरीयसा प्रयत्नेन, अतिदुःखेन, कष्टसृष्ट्या—विरहिणामुन्मादकत्वात् "From the excitement of lovers parted").

कथयत् kathayat, *pres. p. par.* of कथ, 10 *cl.* Say, tell, declare, explain, describe. कथयतः 6 *c. sin. m.*

कथयितुम् kathayitum, *inf.* (of कथ kath, 10 *cl.*) To speak, tell (वक्तुम्, भणितुम्).

कथा katha, *s.f.* Talk, discourse, conversation. Story, history.

कथित kathita, *p.p.* (of कथ kath) Told, related, mentioned, spoken, said, declared; confessed, owned. कथिते 7 *c. sin. m.* कथिताम् 2 *c. sin. f.* कथितम् 1 *c. sin. n.* (उक्तम्).

कदम्ब kadamba, *s.m.* Name of a plant (Nauclea Kadamba). कदम्बैः 3 *c. pl.*

"The Kadamba-flower, when full blown, is invested with projecting antheræ, like the erect bristles of a hedgehog. Delight, according to the Hindus, gives a bristling elevation to the down of the body. Speaking of the Kadamba or Nīpa, Sir W. Jones declares it to be the most elegant among Indian trees, in the opinion of all who have seen it, and one of the holiest among them, in the opinion of the Hindus. It may justly be celebrated amongst the beauties of summer, when the multitude of aggregate flowers, each consisting of a common receptacle perfectly globular, and covered uniformly with gold-coloured florets, from which the white thread-form styles conspicuously emerge, exhibits a rich and singular appearance on the branchy trees, decked with foliage charmingly verdant. The flowers have an odour, very agreeable in the open air, which the ancient Indians compared to the scent of new wine; and hence they call the plant Hali-priya, as beloved by Halin, that is, by the third Rāma, who was evidently the Bacchus of India."

कदल kadala, *s.m.* The plantain-tree.

कदलस्तम्भ kadala-stambha, *s.m.* The stem of the plantain-tree (to which, from its smooth, tapering form, the thigh of a woman has been compared).

कदली kadalī, *s.f.* The plantain-tree (रम्भा rambhā).

कनक kanaka, *s.n.* Gold.

कनककदलीवेष्टनः kanaka-kadalī-veshṭanaḥ, सुवर्णवर्णरम्भाणां suvarṇa-varṇa-rambhāṇām वेष्टनम् veshṭanam (आवरणं, चतुर्दिगवस्थानं chatur-dig-avasthānam), यत्र yatra.

कनककदलीस्तम्भगौरः kanaka-kadalī-stambha-gauraḥ, रसयुक्तरामकदलीप्रकाण्डवद् गौरः (पाण्डुरः, पीतवर्णः).—वस्त्रावृतत्वादीषत्पाण्डुरः "Palish from being veiled with muslin."

कनकनलिनैः kanaka-nalinaiḥ (स्वर्णपद्मैः, कनककमलैः).

कनकनिकष kanaka-nikasha, *s.m.* The touch-stone for testing the purity of gold.

कनकनिकषच्छायया kanaka-nikasha-chchhāyayā, कनकघर्षणपाषाणरेखया इव कान्तिर्यस्याः सा तथा तया — सुवर्णरेखामण्डितशाणमनोज्ञतया suvarṇa-rekhā-maṇḍita-śāṇa-manogyatayā. कनकपरीक्षार्थं पाषाणविशेषे कृतस्वर्णरेखा कान्तितुल्यया. अनेन तवातिपुण्यं भावि, or विद्युतो ऽत्यत्वं ध्वनितं.—महती विद्युद् अभिसारिकाणां भयहेतुः

"Great lightning is a cause of dread to females going to meet their lovers at night."

कनकनिकषवत् kanaka-nikashavat, कनकपरीक्षार्थं पाषाणविशेषे कृतस्वर्णरेखावत्.

कनकवलयभ्रंशरिक्तप्रकोष्ठः kanaka-valaya-bhranśa-rikta-prakoshṭhaḥ, कनकवलयस्य (कनकवलययोः or स्वर्णकटकयोर्) भ्रंशेन (पातेन or अधः पातेन) रिक्तः (or रिक्तौ) प्रकोष्ठः (कूर्परादधः प्रदेशः or प्रकोष्ठौ) यस्य स तथा.—कनकपातेन शून्यबाहुः.—एतेन विरहात् दुर्बलत्वं (विह्वलत्वं) भूषणे ऽनादरश्च सूचितम् "Hereby weakness, from separation, and indifference to ornament is denoted." Bharata says:

स्मरानलकृशे काये भूषां न बहु मन्यते।

"On the body being emaciated by the flames of Love, one bestows not much thought on ornament."

कन्दर kandara, *s.m. n.* A cave, cavern. कन्दरेषु 7 *c. pl.* (दरीषु, गुहागर्तेषु, गुहासु).

कन्दली kandalī, *s.f.* A sort of tree, the banana (तृणभेद, तृणविशेष—गजभक्ष्यतृणविशेष "A kind of herbage, food for elephants"). कन्दलीः 2 *c. pl.*

कन्या kanyā, *s.f.* A daughter, maiden, damsel, girl. कन्याम् 2 *c. sin.*

कपाल kapāla, *s.m. n.* A skull, cranium.

कपिश kapiśa, *adj.* Brown, russet. **कपिशम्** 2 *c. sin. m.*

कपोल kapola, *s.m.* The cheek.

कमल kamala, *s.n.* A lotus. **कमलम्** 1 *c. sin.* **कमलानि** 2 *c. pl.*

कमलमुकुलैः kamala-mukulaih (**पद्मकुट्मलैः** padma-kuṭmalaih, **पद्मपुष्पैः** padma-pushpaih).

कमलवदन kamala-vadana, *s.n*, A lotus-face, *i.e.*, a lovely face. **कमलवदनात्** 5 *c. sin.* (**पद्मरूपमुखात्**). In this passage, **खण्डितात्व** is attributed to the Lotus, and **नायकत्व** to the Sun; the figure being called **रूपक** "metaphor."

कम्प kampa, *s.m.* Tremor. Flash, glare (of lightning).

कर kara, *s.m.* The hand. A ray of light; a beam of the sun or moon. An elephant's trunk. **करेण** 3 *c. sin.* **करेषु** 7 *c. pl.*

करका karakā, *s.f*, Hail.

करण karaṇa, *s.n.* An organ of sense. The body. **करणैः** 3 *c. pl.* **करणेषु** 7 *c. pl.*

करणविगमात् karaṇa-vigamāt, **करणं (शरीरं) तस्य विगमो (ऽपायस) तस्मादूर्ध्वं--देहत्यागात्, देहत्यागं प्राप्य—यत्र कुत्रापि मरणात्—अन्यस्मिन् जन्मनि.**

करधृतम् kara-dhṛitam (**हस्तनिरुद्धं** hasta-nirud-dham), **अन्यापि नायिका नायकेन वसने ऽपनीते साकांक्षापि भुजाभ्यां तदवलम्बने धारयति.**

> "Sachant qu' un peu de résistance,
> Vaut mieux que trop de complaisance."

कररुध् kara-rudh, *agt.* Ray-obstructing, hand-obstructor. **कररुधि** 7 *c. sin. m.* (**रश्मिरोधके सति, किरणरोधके, किरणावरोधकारिणि सति, हस्तरोधिनि सति. — अतस्तन्मुखाश्रुमार्जनार्थप्रसारितं करं मा रुन्धि** Therefore obstruct not the hand (ray or beam) outstretched to wipe the tear from off her face.

कररुह kara-ruha, *s.m.* A finger-nail.

कररुहपदैः kararuha-padaih, (**नखचिह्नैः, नखव्रणरेखाभिः, नखक्षतैः, सुरतकालोचितैः, नखधाराङ्कितैः**).

करिन् karin, *s.m.* An elephant.

करुणा karuṇā, *s.f*, Tenderness, pity, compassion.

करुणावृत्तिः karuṇā-vṛittih, **करुणायां (कृपायां) वृत्तिः** (**प्रवर्तनं** "A tendency") **यस्य तादृशः—दयाशीलः, कृपाशीलः** "Disposed to pity."

करोति karoti, *pres. par.* of **कृ** kṛi, 8 *cl.* Make, do (in verse 46) **निवेशयति** niveśayati, Inserts.

कर्ण karṇa, *s.m.* The ear. **कर्णे** 7 *c. sin.* (**श्रवणे**).

कर्णविभ्रंशिभिः karṇa-vibhranśibhih, **कर्णेभ्यो विभ्रंशितैः** (or **पतितैः**), **श्रोत्रच्युतैः.**

कर्तुम् kartum, *inf.* of **कृ** kṛi, 8 *cl.* Make (**विधातुं चित्रयितुं, सम्पादयितुं**).

कल kala, *s.m.* A low or soft sound, as humming, buzzing, etc. **अव्यक्तमधुर** "Indistinct and sweet."

कलत्र kalatra, *s.n.* A wife.

कलभ kalabha, *s.m.* A young elephant (**गजबालक**).

कलभतनुताम् kalabha-tanutām, **कलभस्य (करिपोतस्य) तनुः (शरीरं) तस्य भावम्—करिपोतशरीरत्वं —करिशावप्रमाणदेहतां.**

कला kalā, *s.f.* A sixteenth of the moon's diameter, a digit.

कलामात्रशेषाम् kalā-mātra-śeshām, **कलामात्रं शेषो यत्र सा तथा—एककलावशिष्टां चन्द्रस्य.—कृष्णचतुर्दश्यां** "On the fourteenth night of the wane."

कल्प kalpa, *s.m.* One of the trees of Swarga.

कल्पन्ते kalpante, *pres. ātm.* of **कॢप** kḷip, 1 *cl.* Be fitted or qualified. **समर्था भवन्ति, सम्पद्यन्ते, योग्या भवन्ति.**

कल्पवृक्षप्रसूतम् kalpa-vṛiksha-prasūtam, (**देवद्रुमोत्पन्नं** deva-drumotpannam, **दुर्लभं** "Scarce, rare."

कल्पवृक्षांशुकानि kalpa-vṛikshānśukāni, **कल्पवृक्षाणाम् अंशुकानि, आतपाद्यभावार्थावरणवस्त्राणि.**

कल्पित kalpita, *p.p.* (of **कॢप** kḷip) Made, prepared.

कल्पितार्घाय kalpitārghāya, **कल्पितो (निर्मितो) ऽर्घः (पूजाविधि) यस्मै— निर्मितार्घाय—दत्तार्घाय— सम्पादितपूजाविधये** sampādita-pūjā-vidhaye.

कल्याण kalyāṇa (*fem.* **-णी**), *adj.* Happy, virtuous. **कल्याणि** kalyāṇi, 8 *c. sin. f.* (**मङ्गललक्षणोपेते—कल्याणभागिनि—सुभगे**).

कश्चित् kaśchit, 1 *c. sin. m.* of **किञ्चित्** kiṉchit, *pron.* Some one. A certain. The Commentators declare that the reason for the suppression of the Yaksha's name is given in the following lines:

> **मित्रद्रोहं प्रकुर्वन्ति ये च विश्वासघातकाः।**
> **तेषां नाम न कुर्वन्ति पद्यादौ च विशेषतः॥**

"They mention not, and especially in verse, etc., the name of those who inflict injury on a friend, and are betrayers of confidence."

Again:

> **न नामग्रहणं कुर्यात् कृपणस्य गुरोस्तथा।**
> **अभिशप्तस्य पत्न्याश्च मातापित्रोर्विशेषतः॥**

"One should not mention the name of a miser, or of a spiritual teacher, of one lying under a curse, and of a wife; and particularly of a mother and father."

(**स्वामिद्रोहित्वात्** (or **वञ्चकत्वात्**) **यक्षनामकीर्तनं न युक्तं**).

कषाय kashāya, *adj.* Astringent. Fragrant. **कषायः** 1 *c. sin. m.*

कस्य kasya, 6 *c. sin. m.* of **किम्** *pron.* What? (कस्य जनस्य, कस्य जन्तोः, कस्य संसारिणः, कस्य पुरुषस्य).

कस्याञ्चित् kasyāṉchit, 7 *c. sin. f.* of **किञ्चित्** kiṉchit, *pronom.* Some, a certain (among the numerous edifices of the kind existing in Oogein).

काङ्क्षति kāṅkshati, *pres. par.* of **काङ्क्षि** kāksh-i, 1 *cl.* Long for, desire (अभिलषति).

काञ्चन kāṉchana, *s.n.* Gold (सुवर्ण). *adj.* Golden, of gold. **काञ्चनी** kāṉchanī, 1 *c. sin. f.* (काञ्चननिर्मिता, स्वर्णनिर्मिता, कणकमयी, सौवर्णी, हिरण्मयी).

काञ्ची kāṉchī, *s.f.* A woman's zone or girdle. It is said:

काञ्च्यादिक्वणनं भङ्ग्या गमनं गात्रदर्शनम् ।
यूनः पुरो विदग्धाया मनोरागं प्रकाशयेत् ॥

"The tinkling of the girdle, etc., the walk with a jaunty air, the display of the person before a youth, will reveal the soul's affection of a coquette."

कातर kātara, *adj.* Confused, disturbed, troubled, disordered, agitated, dispirited. **कातरेण** 3 *c. sin. n.* (व्याकुलेन, उत्कण्ठितेन).

कातरत्व kātaratwa, *s.n.* Perplexity, anxiety, dejection, despondency. **कातरत्वम्** 2 *c. sin.* (अधीरत्वं, अधैर्यं, व्याकुलत्वं).

कानन kānana, *s.n.* A forest, a grove, garden, lawn.

काननाम्रैः kānanāmraih, (वनाम्रैः, वनाम्रवृक्षैः, वनचूतैः).

काननोडुम्बराणाम् kānanoḍumbarāṇām, (वनजन्तुफलानां, वनभवोडुम्बरवृक्षफलानां).

कान्त kānta (*p.p.* of **कम**) Loved, admired. Beautiful, elegant. A universal favourite. An inamorato; a husband. **कान्तः** 1 *c. sin. m.* (कमनीयः, चारुः, सकलजनकमनीयः).

कान्तो रतिगुणकृष्टो न जहाति यदन्तिकम् ।
विचित्रविभ्रमासक्ता सा स्यात् स्वाधीनभर्तृका ॥

"She [who] being wholly given up to various blandishments, whose society an inamorato allured by her skill in the arts of love never quits, is Swādhīna-bhartrikā."

कान्ता kāntā, *s.f.* A wife. A mistress. Any beloved or lovely woman. **कान्तया** 3 *c. sin.*

कान्तार *s. m. n.* A bad or difficult road. **कान्तारे** 7 *c. sin.*

कान्ताविरहगुरुणा kāntā-viraha-guruṇā, कान्ताविरहेण गुरुः (दुःसहस) तेन — कान्तायाः (स्वप्रेयस्या) विरहातिशयेन — कान्तायाः यो विरहो (विच्छेदस्) तेन गुरुणा (महता दुर्वहत्वात्).

कान्ति kānti, *s.f.* Beauty, splendour, lustre. **कान्तिम्** 2 *c. sin.* **कान्तेः** 6 *c. sin.*

रूपयौवनलावण्यैरुपभोगोपबृंहितैः ।
अलङ्करणमङ्गानां कान्तिरित्यभिधीयते ॥

"That graceful adornment of bodies with [elegance] of form, youth and beauty concentrated for enjoyment, is called 'Kānti' (loveliness)."

कान्तिमत् kāntimat, *adj.* Splendid, beauteous. **कान्तिमत्** 1 *c. sin. n.* (उत्कृष्टं, प्रशस्तशोभायुक्तं, सर्वोत्तमं).

कान्तोदन्तः kāntodantah, कान्तस्य वार्ता (or वृत्तान्तः), वल्लभवार्ता. In the Guṇa-rasākara it is said:

ब्रह्मचारी वरो धीमान् मायाभिमानवर्जितः ।
धीरो ऽप्युदारो निःशङ्को वक्ता भूतः स्त्रिया भवेत् ।

"A religious student, a bridegroom, a man of sense, one exempt from guile and pride, grave, generous, unsuspecting, may hold converse with a female."

काम kāma, *s.m.* Passion, desire, love. **कामात्** 5 *c. sin.* Willingly, at pleasure (इच्छानुरूपात्, यदृच्छया, अनङ्गोद्रेकात्, शृङ्गारेच्छातः, रतिवाणातिशयात्).

कामचारिन् kāma-chārin, *agt.* Going, or who goes where he pleases. **कामचारिन्** 8 *c. sin.* (स्वेच्छया गामिन्, सर्वत्रेच्छया गमनसमर्थ, स्वतन्त्रविहारिन्).

कामपि kāmapi, 2 *c. sin. f.* of **किमपि** kimapi, *pron.* Some, a certain (स्त्रियं, सुन्दरीम्, कामिनीम्).

कामरूप kāma-rūpa, *adj.* Assuming any form at pleasure. **कामरूपं** 2 *c. sin. m.* (इच्छारूपधारिणं, इच्छागृहीतदेहं, स्वेच्छाधीनाकारं, इच्छाधीनविग्रहं, दुर्गादिसन्तरणक्षमं "able to cross defiles," etc.).

कामार्त kāmārta, *adj.* Love-sick. **कामार्ताः** 1 *c. pl. m.* (स्मरार्ताः, मन्मथपीडिताः, कामविह्वलाः, कन्दर्पपरवशाः मदनातुरा जनाः कामान्धाः). Bharata says,

प्रदह्यमानः कामार्तो दूतीमग्रे नियोजयेत् ।
कामदूतीं बुधाः प्राहुः कामावस्थानिवेदनात् ॥

"One sick with love, being consumed, should despatch a female messenger into (her) presence. On account of making known the state of passion, sages call her Kāma-dūtī (love-messenger)."

कामिन् kāmin, *s.m.* A lover. An impassioned, amorous or wanton fellow. A fond and uxorious husband. **कामी** 1 *c. sin.* (रागी, कामुकः, कामातिशययुक्तः, स्ववनितासङ्गाभिलाषी सन्, व्यसनाभिभूतचित्तः).

कामिनी kāminī, *s.f.* A loving or affectionate woman; an amorous damsel, fond maiden. **कामिनी** 1 *c. sin.* **कामिनीनाम्** 6 *c. pl.* (अतिशयितकामानां, अभिसारिकाणां).

कामिलक्ष्येषु kāmi-lakshyeshu, कामिष्विव शरव्येषु "Poor, miserable, helpless." कामिनं लक्ष्यं कृत्वा.

कामुकत्व kāmukatwa, *s.n.* Amorousness, lechery, lewdness. **कामुकत्वस्य** 6 *c. sin.* (कामितायाः, शृङ्गारित्वस्य, विलासितायाः, विलासित्वस्य, निर्लज्जत्वस्य, साहसिकत्वस्य).

कारण kāraṇa, *s.n.* Cause, reason.

कार्श्य kārśya, *s.n.* Leanness, emaciation. **कार्श्यम्** 2 *c. sin.* (कृशत्वं, दौर्बल्यं, क्षीणतां, वैवर्ण्यं, विरहदौर्बल्यं. Figuratively, स्वल्पजलतां, अल्पजलत्वं "Scantiness of water").

काल kāla, *s.m.* Time, season. **काले** 7 *c. sin.* **काले काले** kāle kāle (वर्षे वर्षे "Year by year." प्रतिवर्षं, प्रतिप्रावृट्कालं or आगमनं).

कालिदास kālidāsa, *s.m.* The poet Kālidāsa (from काली kālī, The goddess Durgā, and दास dāsa, A slave, the final of काली kālī being made short.

काव्य kāvya, *s.n.* A poem.

किंस्वित् kinswit, *ind.* Hey! What! Is it not? (ननु). किं kim is used in a question (प्रश्ने), स्वित् swit in doubt (वितर्के).

किञ्चित् kinchit, *pron. indef.* Something, somewhat, a little (ईषत् ishat).

किञ्चिदूनः kinchid-ūnah (अल्पहीनः, किञ्चित्स्तोकं, किञ्चिदल्पः, मङ्गलप्रायः, अत्यल्पन्यूनः).

कितव kitava, *s.m.* A rogue (used here as a term of endearment). **कितव** 8 *c. sin.* (धूर्त, वञ्चक).

किन्नरी kinnarī, *s.f.* A female kinnara or chorister of Swarga. **किन्नरीभिः** 3 *c. pl.* (किम्पुरुषाङ्गनाभिः, देवतागायननारीभिः).

किमपि kimapi, *pron. indef.* Somewhat, a little, something indistinctly uttered.

किम्पुनर् kim punar, How much more! how therefore! (किमु What then? किं वाच्यं, किं वक्तव्यं Is it to be said? Can it be supposed? न वाच्यमेव Truly not be said. किं न स्यात् Should it not be? अत्यर्थं स्यात् It must be exceedingly. विरहिणां मेघदर्शनमुद्दीपनमित्यर्थः "The meaning is that the sight of clouds to those absent from home is inflammatory.")

किल kila, *ind.* Verily, assuredly. Probably, possibly, haply.

किशलय kiśalaya, *s. m. n.* A young shoot. A sprout or bud (to which the rosy lip of a mistress is compared by the poet). **किशलयेषु** 7 *c. pl.*

किशलयपुटान् kiśalaya-puṭān, पल्लवपुटान्, नवपल्लवकोरकान्.

कीचक kīchaka, *s.m.* A bambu whistling or rattling in the wind. Any hollow bambu, reed, or cane. **कीचकाः** 1 *c. pl.* (वेणवः, वेणुविशेषाः, सरन्ध्रवंशाः, सच्छिद्रवंशाः).

कीर्ति kīrti, *s.f.* Fame, renown, glory. **कीर्तिम्** 2 *c. sin.* (यशः—चर्मण्वत्याख्यां नदीं the river called Charmanvati (Chumbul), designated likewise as "Rantideva's glory." तत्कृतत्वात् शौक्ल्ययोगात्—शुक्लजला हि या नदी प्रसिद्धिः.

कुञ्ज kunja, *s.m.* A bower, an arbour. **कुञ्जे** 7 *c. sin.* (लतागृहे latā-grihe).

कुटज kuṭaja, *s.m.* Name of a certain medicinal plant.

कुन्द kunda, *s.m. n.* A sort of jasmine.

कुन्दक्षेपानुगमधुकरश्रीजुषाम् kunda-kshepānuga-madhukara-śrījushām, कुन्दपुष्पाणां क्षेपं (स्तवकम्) अनुगच्छन्ति ये मधुकरा (भ्रमरास्) तेषां श्रियं (शोभां) जुषन्ति (भजन्ति) यानि तानि तथा तेषां—कुन्दस्य (कुमुदस्य) यः क्षेप (उत्क्षेपणं) तस्यानुगा (अनुयायिनो) मधुकरा (भ्रमरास्) तेषां.

कुन्दसमानदन्ती kunda-samāna-dantī, *s.f.* A female whose teeth resemble the jasmine (in whiteness). **कुन्दसमानदन्ति** 8 *c. sin.*

कुपित kupita, *p.p.* (of कुप kup) Incensed, offended, angry, jealous. **कुपिताम्** 2 *c. sin. f.*

कुमुद kumuda, *s.n.* The white esculent water-lily. Kumuda seems to be a general name for beautiful aquatic flowers.

कुमुदविशदानि kumuda-viśadāni (कुमुदवद् विशदानि, कैरववत् शुभ्रानि, अतिस्वच्छानि, धवलानि).

कुमुदविशदैः kumuda-viśadaih (मृणालवच्छुभ्रैः, निर्मलैः, अतिशुक्लैः).

कुरुवक kuruvaka, *s.m.* The crimson amaranth. **कुरुवकम्** 1 *c. sin. n.*

"Names of plants generally become neuter, to signify the produce of the plant; viz. it, blossoms and fruits: some add the root, and even the leaf."—COLEBROOKE'S *Translation of Amara Kosha.*

कुरुवकवृतेः kuruvaka-vṛiteh, कुरुवकेण वृतिर् (वेष्टनं प्राचीरं or आवर्तनं) यस्य तादृशस्य—स्वर्णझिण्टी-प्राचीरस्य.

कुरुष्व kurushwa, *imp. ātm.* of कृ kṛi, 8 *cl.* Make.

कुर्वत् kurvat, *pres. p. par.* of कृ kṛi, 8 *cl.* Do, make, perform. कुर्वन् kurvan, 1 *c. sin. m.* (सम्पादयन् भविष्यति वर्तमानप्रयोगः "The use of the present in [the sense of] the future").

कुर्वीथाः kurvīthāh, *pot. ātm.* of कृ kṛi, 8 *cl.* Make.

कुल kula, *s.n.* A herd, flock of animals of the same species; bevy, covey. कुलैः 3 *c. pl.*

कुलिश kuliśa, *s.m. n.* A thunderbolt.

कुवलय kuvalaya, *s.n.* Any water lily. The blue lotus.

कुवलयदलप्रापि kuvalaya-dala-prāpi, कुवलयस्य (नीलोत्पलस्य) दलं (पत्रं) प्राप्नोतीति क्विप्—नीलोत्पलदलधारिणि, nīlotpala-dala-dhāriṇi—कुवलयदलालङ्कारयोग्ये—इन्दीवरदलालङ्कारशोभनशीले. प्रापि is the 7 *c.* of प्राप् and an epithet of कर्णे. Some of the Commentators, probably deeming it unfair that in the same sentence one noun should monopolize two attributives, whilst another has none, understand the word प्रापि as the neuter of प्रापिन्, and an epithet of बर्हं. नीलोत्पलदलं प्राप्तुं (सदृशीकर्तुं) शीलं यस्य तत्तथा. कुवलयदलभ्राजि, कुवलयदलेन भ्राजत इति.

कुवलयरजोगन्धिभिः kuvalaya-rajo-gandhibhih, उत्पलपरागगन्धिभिः utpala-parāga-gandhibhih. इन्दीवरपरागसौरभसम्बन्धिभिः indīvara-parāga-saurabha-sambandhibhih. By imbibing the water of the Gandhavatī (so named from its aromatic perfume), and from beholding the gambols of the lasses in the stream, you will derive काम "pleasure;" and by a visit to the holy fane, धर्म "virtue."

कुश kuśa, *s.m.* Sacrificial grass.

"The leaves of this most celebrated grass are very long, with margins acutely sawed downwards, but smooth on other parts, even on the keels, and with long points, of which the extreme acuteness was proverbial among the Hindus. The Pandits often say of a very sharp-minded man, that his intellects are as acute as the point of a Kuśa-leaf."—Sir W. JONES' *Select Indian Plants.*

कुशल kuśala, *s.n.* Well-being, welfare, happiness; tidings of health. कुशलम् 2 *c. sin.* कुशलैः 3 *c. pl.* *adj.* Happy, well. Clever, eloquent. Expert, skilful.

कुशलिन् kuśalin, *adj.* Happy, well. कुशलिनम् 2 *c. sin. m.* (कल्याणवन्तम्, समाधियुक्तं).

कुसुम kusuma, *s.n.* A flower. कुसुमैः 3 *c. pl.* (कुसुमैः कूटजैः, गिरिमल्लिकापुष्पैः, गिरिमल्लिकाभिः "with mountain-jasmines").

कुसुमसदृशम् kusuma-sadṛiśam, पुष्पतुल्यम् सुकोमलत्वात् Like a flower from extreme delicacy.

कुसुमसुरभिषु kusuma-surabhishu, कुसुमैः सुगन्धिषु—परित्यक्तं माल्यादि गृहोपरि क्षिप्यते, तत्पुष्पप्रयोगात् सुरभिषु—क्रीडास्थलं (गृहं) हि प्रकीर्णपुष्पप्रकरं भवति. It is said:

वेश्मोज्ज्वलं खगं मृष्टं प्रकीर्णकुसुमोत्करम् ।
क्रीडोपकरणैर्युक्तं पिण्डधूपमनोहरम् ॥

"A splendid mansion, towering to the sky, sprinkled, strewed with heaps of flowers, furnished with the appliances of pastime, charming the senses by cakes and incense."

कुसुम्भ kusumbha, *s.n.* Safflower (Carthamus tinctorious.

कूजित kūjita, *s.n.* The cry of a bird, cooing. कूजितम् 2 *c. sin.* (रुतं).

कूट kūṭa, *s.m.* The peak of a mountain. A heap, quantity. कूटात् 5 *c. sin.*

कूटज kūṭa-ja, *s.m.* Name of a certain medicinal plant (as the name implies), growing on the summit of a mountain. कूटजैः 3 *c. pl.*

कृत kṛita, *p.p.* (of कृ kṛi) Made, done, rendered. कृताम् 2 *c. sin. f.* कृतम् 1 *c. sin. n.*

कृतक kṛitaka, *adj.* Artificial, factitious. Adopted.

कृतकतनयः kṛitaka-tanayah (कृत्रिमपुत्रः, पोष्यपुत्रः).

कृतवसतयः kṛita-vasatayah, कृता वसतिर् (निवासो) यैस् ते (हंसाः)—विहितनिवासाः vihita-nivāsāh.

कृतान्त kṛitānta, *s.m.* Destiny, *i.e.*, the inevitable result of actions done in a past existence. कृतान्तः kṛitāntah, 1 *c. sin.* (दैवं, विधिः).

कृत्त kṛitta, *p.p.* (of कृत kṛit) Cut, divided.

कृत्ति kṛitti, *s.f.* A hide, skin.

कृत्य kṛitya, *s.n.* Motive, cause. Doing, performance. कृत्यम् 1 *c. sin.*

कृत्या kṛityā, *s.f.* Action, act, doing, performance.

कृत्वा kṛitwā, *ind. p.p.* (of कृ kṛi) Having made, done, performed, fulfilled, or accomplished (विधाय, सम्पाद्य).

कृपण kṛipaṇa, *adj.* Poor, indigent, deficient. कृपणाः 1 *c. pl. m.* (दीनाः, ज्ञानशून्याः)

कृषि kṛishi, *s.f.* Tillage, husbandry, agriculture, cultivation of the soil.

कृष्ण kṛishṇa, *adj.* Black or dark blue. **कृष्णः** 1 *c. sin. m.* (श्यामलः, वाह्यमलिनः).

कृष्णसार kṛishṇa-sāra, *s.m.* A kind of deer, the black antelope (हरिणविशेष). The principal or choicest orb (प्रकृष्टमण्डल), the eyeball (चक्षुर्गोलक).

कृष्णसारप्रभानाम् kṛishṇasāra-prabhāṇām, कृष्णसारस्य (चक्षुर्गोलकस्य) प्रभा (कान्तिर्) येषां ते तथा तेषां.

क्लृप्त klṛipta, *p.p.* (of क्लृप kḷip) Formed, fashioned; cut into patterns, pared into shapes.

क्लृप्तच्छेदैः klṛipta-chchhedaih, क्लृप्तं (विरचितं) छेदैः (खण्डैः, पत्रच्छेदैः, दलसञ्चयैः).

के ke, 1 *c. pl. m.* of **किम्** kim, *pron.* Who?

केका kekā, *s.f.* The cry of the peacock. **केकाः** 2 *c. pl.*

केतक ketaka, *s.m.* or **केतकी** ketakī, *s.f.* A fragrant plant (Pandanus odoratissimus). **केतकैः** ketakaih, 3 *c. pl.* (केतकीकुसुमैः). केतक एवारामरक्षार्थं हि क्रियते.

The Ketaka serves for a garden-fence (like the prickly pear in the southern countries of Europe). A print of the Ketaka is given in Sir W. Jones's "Treatise on the Select Plants of India." The spikes are sharp at the points, and jagged like a saw. It bears a fruit, weighing twenty or thirty pounds, containing a farinaceous substance, both palatable and nutritive in a high degree. The scent of the Ketaka flowers is said to be very distressing to those absent from the object of their affection.

केतकाधानहेतोः ketakādhāna-hetoh, केतकीकुसुमानां (or केतकीपुष्पस्य) यद् आधानं (आरोपणं)— केतकीनां काष्ठस्वभावानां अचेतनानामपि—केतकगर्भारोपणकारणस्य,—केतकपुष्पोत्पत्तिकारस्य. एतदागमनेनाप्राणिनो ऽपि गर्भाधानं जातम्.

"By the arrival thereof, the fructification even of inanimate objects takes place."

केश keśa, *s.m.* Hair. **केशान्** 2 *c. pl.* (कुन्तलान्).

केशग्रहणम् *s.n.* Seizure of the hair (केशबन्धनं, केशावलम्बनं), यथा काचिन्नायिका सपत्नीत्यसहमाना भर्तारं शिरोरत्नेन सह केशेष्वाकर्षति तद्वत्.

केशर keśara, *s.m.* Name of a tree bearing a white strong-smelling flower. The filament of any vegetable. **केशरः** 1 *c. sin.* **केशरैः** 3 *c. pl.*

The Keśara is one of the most beautiful trees on earth, and the delicious odour of its blossoms justly gives them a place in the quiver of Kāmadeva. In the poem called Naishadha, there is a wild, but elegant couplet, where the poet compares the white of the Nāga-Keśara, from which the bees were scattering the pollen of the numerous gold-coloured anthers, to an alabaster wheel, on which Kāma was whetting his arrows, whilst sparks of fire were dispersed in every direction.—Sir W. JONES *on Select Indian Plants.*"

केशव keśava, *s.m.* A name of Vishṇu or Krishṇa (as having fine hair).

केशसंस्कारधूपैः keśa-sanskāra-dhūpaih, केशानां (चिकुराणां) संस्काराय अगुरुधूमैः — तत्तत्र (or तत्रेत्य) नारीभिः केशसंस्काराय प्रज्वलितधूपधूमैः —कवरीकलाधिवासनधूपधूमैः kavarī-kalādhivāsana-dhūpa-dhūmaih.

कैलास kailāsa, *s.m.* The mountain Kailāsa. **कैलासात्** 5 *c. sin.* **कैलासस्य** 6 *c. sin.*

कोटर koṭara, *s.m. n.* The hollow of a tree. **कोटरेषु** 7 *c. pl.*

कोमल komala, *adj.* Soft, delicate. **कोमलम्** 2 *c. sin. n.* Some read पेलवम्; others पेशलम्.

कोविद kovida, *adj.* Learned, wise, clever, knowing.

कौतूहल kautūhala, *s.n.* Curiosity, eager desire. **कौतुहलानाम्** 6 *c. pl.*

कौरव kaurava, *adj.* Related to, or named after Kuru, the common ancestor of the sons of Pāṇḍu and Dhṛitarāshtra. **कौरवम्** 2 *c. sin. n.* (कुरुसम्बन्धि, तत्कृष्णसहायार्जुनविजयास्पदं tat kṛishṇa-sahāyārjuna-vijayāspadam).

कौलीन kaulīna, *s.n.* Evil report, detraction. **कौलीनात्** 5 *c. sin.* (जनापवादात्, लोकप्रवादात्)— एतावता कालेन परासुनो वेद्रा गच्छन्ति इति.

"In the course of so long a time, feelings for any one deceased die away."

यावदतिदूरे वासस् तावदतिदूरे स्नेहः "Out of sight, out of mind." स्नेहाः प्रवासाश्रयान्नश्यन्ति.

क्रम krama, *s.m.* Order, method, progress, course. **क्रमेण** kramena, 3 *c. sin.*

क्रिया kriyā, *s.f.* A doing, performance.

क्रीडा krīḍā, *s.f.* Play, sport, gambol, pastime, game.

क्रीडालोलाः krīḍā-lolāh, (खेलातत्पराः, कौतुकचञ्चलाः, क्रीडायामपि लोलाः—स्वहृदयकल्पितेन भयेन चञ्चलाः).

क्रीडाशैल krīḍā-śaila, *s.m.* A mountain for play, sport, pastime, or recreation. **क्रीडाशैल** : 1 *c. sin.* (विहारगिरिः) **क्रीडाशैले** 7 *c. sin.* (केलिपर्वते, लीलापर्वते, हिमालयमध्यवर्तिनि भूतोच्चप्रदेशे).

क्रूर krūra, *adj.* Cruel, pitiless, unrelenting. क्रूरः 1 *c. sin. m.* (पापकर्मा injurious, दारुणः cruel, निर्दयः ruthless, परसौभाग्यदर्शनाक्षमत्वेन खलः).

क्रोध krodha, *s.m.* Anger, wrath, ire. क्रोधेन 3 *c. sin.*

क्रौञ्च krauṇcha, *s.m.* A kind of heron (Ardea jaculator).

क्रौञ्चरन्ध्र krauṇcha-randhra, *s.n.* Name of a certain pass amongst the mountains. क्रौञ्चस्य (क्रौञ्चनाम्नः) पर्वतस्य रन्ध्रं.

क्लान्त klānta, *p.p.* (of क्लम) Fatigued, wearied, jaded, aching. Faded, drooping. क्लान्तम् 2 *c. sin. m.*

क्लान्तकर्णोत्पलानां klānta-karṇotpalānām, क्लान्तानि (व्याकुलानि, मलिनानि) कर्णयोरुत्पलानि (अवतंसीकृतानि कुवलयानि) येषां (मुखानां)—क्लान्तीभूतश्रवणभूषणेन्दीवराणां klāntībhūta-śravaṇa-bhūshaṇendīvarāṇām.

क्लान्तहस्ताः klānta-hastāḥ, खिन्नौ हस्तौ यासां तास्तथा—व्यथितहस्ताः, खिन्नहस्ताः—अनेन तासां सौकुमार्यं सूचितं. सौकुमार्यध्वनिरयं.

क्लिष्ट klishṭa, *p.p.* (of क्लिश kliś) Distressed, pained, hurt. Chafed, fretted. Impaired, obscured, bedimmed. क्लिष्टाम् 2 *c. sin. f.*

क्लिष्टकान्तेः klishṭa-kānteh, क्लिष्टा (ध्वस्ता, उपतप्ता, अदृश्या, कदर्थिता) कान्तिः (शोभा or द्युतिः) यस्य तादृशस्य.

क्लेशिन् kleśin, *agt.* Paining, scorching, withering, blasting. क्लेशिना 3 *c. sin.m.*

क्व kwa, Where? क्वासौ मेघः क्व सन्देशार्थाः Where is the cloud? Where is the message? क्व अनयोः सम्बन्धः Where is the connexion of these two? अत्यन्तासम्भवे क्वद्वयं प्रयुज्यते In what is exceedingly improbable, a couple of interrogative particles is employed. ननु मेघो ऽचेतनः कथं वार्ताहारक इति अयुक्तिमन्नाम दूषणमिदम् "Is not a cloud unconscious? how can it be a conveyer of intelligence?" This is indeed a blemish involving an absurdity. For it has been said:

यत्तु युक्तिविरुद्धं तदयुक्तिमदिति स्मृतम् ।
दूता यथेन्दुजलदमारुतभ्रमरादयः ॥

"Whatever is repugnant to propriety is deemed absurd, as the moon, a cloud, the wind, bees, etc. (employed or represented as) messengers."

This is called विषमालङ्कारः "A rhetorical figure of unusual or incompatible cause and effect."

क्वचित् kwachit, *ind.* Anywhere (लोकत्रये).

क्वचिदपि kwachid api, Anywhere. For an instant (काले स्थाने च In time and place).

क्वणित kwaṇita, *p.p.* (of क्वण) Sounded; jingling, tinkling, rattling (शब्दित).

क्षण kshaṇa, *s.m.* A moment; a short while, a little time. A measure of time equal to four minutes. क्षणम् adverbially, For a moment. As a moment.

क्षणपरिचितः kshaṇa-parichitah, क्षणं (मुहूर्तं) परिचितः (प्रियः सन्, प्राप्तपरिचयः, प्रीतिजनकत्वेनावलोकितः सन्, प्राप्तसुहृद्भावः सन्)—मुहूर्तं परिज्ञातः—क्षणं संसृष्टः सन् न तु चिरं.

क्षणमुखपटप्रीतिम् kshaṇa-mukha-paṭa-prītim, क्षणम् (अल्पकालं or कियत्कालं व्याप्य) तन्निश्वसितेन उत्तप्तस्य तन्मुखाच्छादकवस्त्रस्य प्रीतिं कुर्वन्.

क्षत्र kshatra, *s.m.* A man of the second, or military or regal class.

क्षत्रप्रधनपिशुनम् kshatra-pradhana-piśunam, क्षत्राणां (क्षत्रियाणां भीष्मादीनां) प्रधनस्य युधस्य सूचकं—सङ्ग्रामख्यापकं—अद्यापि शिरःकपालबाहुल्यात् पाण्डवयुद्धसूचकमित्यर्थः।

"Indicative of the battle of the Pāṇḍavas, from the multitude of heads and skulls found even at this day."

क्षपयति kshapayati, *pres. par.* of क्षै kshai, *caus. form*, Destroy, kill.

क्षपा kshapā, *s.f.* Night. क्षपासु 7 *c. pl.* (रात्रिषु).

क्षम kshama, *adj* Able, adequate, competent.

क्षय kshaya, *s.m.* Loss, waste, destruction.

क्षयित kshayita, *adj.* Wasted, consumed (दग्ध).

क्षयिन् kshayin, *adj.* Frail, perishable, subject to decay. क्षयिषु 7 *c. pl. n.* (नश्वरेषु, विनाशिषु).

क्षाम kshāma, *p.p. irreg.* (of क्षै kshai) Wasted, emaciated. Slender. क्षामा 1 *c. sin.f.* क्षामाम् 2 *c.*

क्षिणोति kshiṇoti, *pres. par.* of क्षि kshi, 5 *cl.* Wound, hurt, pain (पीडयति).

क्षिप्त kshipta, *p.p.* (of क्षिप) Scattered, driven about.

क्षीण kshīṇa, *p.p.* (of क्षी kshī) Wasted, diminished, exhausted, shrunk. क्षीणः 1 *c. sin. m.* आधिक्ये द्वित्वं "The repetition is for excess." (वर्षणेन कृशः, कृशः सन्—तृष्णादिना ऽतिकृशः—पिपासितः सन्—तृषितः सन्).

क्षीर kshīra, *s.n.* Milk. क्षीरम् 1 *c. sin.*

क्षुद्र kshudra, *adj.* Little, small. Mean, low. क्षुद्रः 1 *c. sin. m.* (अधमः, नीचः, कृपणः, स्वल्पः, अल्पीयान्).

क्षेत्र kshetra, *s.n.* A field (शैलप्रान्तमुन्नतस्थलं "Upland ground skirting a mountain"). क्षेत्रम् 1 or 2 *c. sin.*

क्षेप kshepa, *s.m.* A throwing; a delaying, loitering or passing away (of time). A clump of flowers. क्षेपम् 2 *c. sin.* (कालविलम्बम्).

क्षेमतर kshematara, *compar.* (of क्षेम Happy, well) Happier, better. क्षेमतरम् 1 *c. sin. n.*

क्षोभ kshobha, *s.m.* Agitation, shaking, tossing about.

ख kha, as in "inkhorn," "brick-house."

ख kha, *s.n.* Heaven, sky, air. खम् 2 *c. sin.* खे 7 *c. sin.* (आकाशे, व्योम्नि).

खग kha-ga, *s.m.* A bird (sky-goer). खगाः 1 *c. pl.*

खचित khachita, *p.p.* (of खच) Set, inlaid; adorned, mounted (मिश्रित Blended, mingled).

खण्ड khaṇḍa, *s.n.* A part, portion, piece. खण्डम् 1 *c. sin.* (शकलं).

खण्डिता khaṇḍitā. *s.f.* A woman whose husband or lover has been guilty of unfaithfulness. खण्डितानाम् 6 *c. pl.* (प्रियवञ्चितानाम्).

It is said:

अन्यत्र सकलां रात्रिं नीत्वा यस्याः सुहृज्जनः।
प्रातरायाति सा ज्ञेया खण्डिता नायिका इति॥

"The mistress whose lover having passed the whole night elsewhere, comes betimes in the morning, is to be considered a 'Khaṇḍitā.'"

खद्योत kha-dyota, *s.m.* A fire-fly (from ख Sky, and द्योत Illuminating).

खद्योतालीविलसितनिभाम् khadyotālī-vilasita-nibhām. खद्योतानाम् आली (श्रेणी) तस्या विलसितं तन्निभां (तदनुकाराम् तत्सदृशीं, तद्वत् शोभमानां वा)—इङ्गणपङ्क्तिविलासतुल्याम्.

खलु khalu, *ind.* Indeed, certainly, surely. Haply, probably, it may be. Since, for, because. Sometimes pleonastic.

खिन्न khinna, *p.p.* (of खिद् khid) Wearied, jaded, distressed, exhausted. खिन्नः 1 *c. sin. m.* (अतिक्लान्तः सन्, अध्वश्रमेण क्लान्तः सन्, भोक्तुं क्षीणबलः सन्, अतिश्रान्तः). It has been said:

पथि विश्राम्य गन्तव्यं विश्रमाज्जायते बलं।

"Having reposed on the road one should proceed; from repose arises strength."

खिन्नविद्युत्कलत्रः khinna-vidyut-kalatrah, खिन्नं (क्षीणं or अवसन्नं), विद्युदेव (or विद्युद्रूपं) कलत्रं (पत्नी) यस्य सः or तादृशो (भवान्).

खेद kheda, *s.m.* Weariness, exhaustion. Sorrow, affliction, distress. खेदम् 2 *c. sin.* (आयासम्, अध्वश्रमं, श्रमम्). खेदात् 5 *c. sin.* (अधिकोद्वेगात्, विरहदाहात्).

ग ga, as in "give," "gun," "peg."

गगन gagana, *s.n.* (also written गगण gagaṇa) Sky.

गगनगतयः gagana-gatayah, गगने गतिर्येषां ते गगनगतयः (नभश्चराः, नभोगामिनः, खेचराः, देवविद्याधरादयः, गन्धर्वसिद्धादयः, वैमानिका देवादयः).

गङ्गा gaṅgā, *s.f.* The Ganges.

गङ्गादुकूल gaṅgā-dukūla, Ganges-vesture. (This form of speech is termed उपमितसमास upamitasamāsa, "A compouud of comparison").

गङ्गासागर gaṅgā-sāgara, *s.m.* Gangā sāgar (name of a place).

गच्छत् gachchhat, *pres. p. par.* of गम gam, 1 *cl.* Go, pass. गच्छत्सु 7 *c. pl. m.* गच्छन्तीनाम् 6 *c. pl. f.* (यान्तीनाम्, ध्वान्तामसाभिसाराणाम् "Making visits in the dark.")

गच्छति gachchhati, *pres. par.* of गम gam, 1 *cl.* Go.

गच्छेः gachchheh, *pot. par.* of गम gam, 1 *cl.* Go (यास्यसि, गमनं कुर्याः, यायाः, व्रज).

गज gaja, *s.m.* An elephant. गजः 1 *c. sin.* गजस्य 6 *c. sin.* (हस्तिनः). अत्रोपमा "Here is a simile." गजस्य (हस्तिनो) अङ्गे (अवयवे) भक्तिच्छेदैः (विभागभेदैः रेखाविशेषैः) विरचितां (हस्तिपकादिभिः "By elephant-drivers, etc.," कृतां) भूतिं (शोभासम्पदम्) इव नदीमित्यर्थः। विन्ध्यपादस्य गजतुल्यत्वं वक्रगताया नद्या रेखातुल्यत्वम्.

गण gaṇa, *s.m.* A troop of inferior deities, considered as Śiva's attendants, and under the especial superintendence of Gaṇeśa. गणैः 3 *c. pl.* (शङ्करपार्श्वदैः, नन्दिप्रभृतिभिः, प्रमुखैर्नन्दिभृङ्ग्यादिभिः, प्रथम (or प्रमुख) गणैः).

गणना gaṇanā, *s.f.* Counting, numbering, enumeration (सङ्ख्यान). गणनया 3 *c. sin.* (परिसङ्ख्यया, एक द्वि त्रि क्रमेण).

गण्ड gaṇḍa, *s.m.* A cheek, especially the whole side of the face, including the temple.

गण्डच्छायम् gaṇḍa-chchhāyam, कपोलकान्तिं, वदनशोभां, मुखकान्तिं, कपोलस्थलशोभां.

गण्डस्वेदापनयनरुजा gaṇḍa-swedāpanayana-rujā, गण्डस्य (कपोलायाः) स्वेदस्य (घर्मजलस्य) अपनयनाय (नाशाय) या रुक् (हस्तवस्त्राञ्चलजनिता पीडा) तया—करादिना आमर्दनं—स्वेदप्रोचणं कुर्वन्ति.

गण्डाभोगात् gaṇḍābhogāt, गण्डमण्डलात्, गण्डस्थलात्, कपोलमण्डलात्, कपोलविस्तारात्, कपोलफलके.

गत gata, *p.p.* (of **गम** gam) Gone. Resorted, repaired. Turned. **गतः** 1 *c. sin. m.* **गतम्** 2 *c. sin. m. n.* **गते** 7 *c. sin. m.* **गतानाम्** 6 *c. pl.*

गति gati, *s.f.* A going; motion, march, progress. Course of events. Refuge, asylum. **गतिः** 1 *c. sin.* **गत्या** 3 *c. sin.* **गतयः** 1 *c. pl.*

गत्युत्कम्पात् gatyutkampāt, गतौ य उत्कम्प (उत्फालनं शीघ्रता वा) तस्माद्धेतोः "From that cause."

गत्वा gatwā, *ind. p.p.* of **गम** gam, Go (प्राप्य).

गन्तव्य gantavya, *fut. p.p.* (of **गम** gam) To be gone to, about to be visited. **गन्तव्या** 1 *c. sin. f.*

गन्तासि gantāsi, 1 *fut. par.* of **गम** Go (गमिष्यसि, यास्यसि).

गन्तुम् gantum, To go, *inf.* of **गम** gam.

गन्ध gandha, *s.m.* Smell, scent, odour, perfume, aroma. **गन्धम्** 2 *c. sin.* **गन्धैः** 3 *c. pl.*

गन्धवती gandhavatī, *s.f.* Name of a river (so-called from its fragrance). **गन्धवत्याः** 6 *c. sin.*

गन्धिन् gandhin, *adj.* Fragrant, scented, perfumed. **गन्धिभिः** 3 *c. pl. m.* (उत्पलयोगेन युवतिस्नानेन च वायोः सौगन्ध्यं).

गमः gamah (after **मा** mā) 3 *pret. par.* of **गम** gam, Go (मा गाः, मा याहि).

गमन gamana, *s.n.* A going in general, moving, walking; departure.

गमय gamaya, *imp.* of **गम** gam, Go, *caus. form* (अतिवाहय, धैर्येणातिवाहय, अतिक्रमय).

गमित gamita, *p.p.* (of **गम** gam, *caus. form*) Made to go, sent, dismissed (प्रापित).

गम्भीर gambhīra, *adj.* Deep, profound. Deep, bass (as sound). **गम्भीरायाः** 6 *c. sin. f.*

गम्भीरा gambhīrā, *s.f.* Name of a river; also the epithet of any female who suppresses and conceals both her anger and satisfaction (गूढरोषतोषस्त्रीविशेषस्य), and is nearly synonymous with मानिनी. **गम्भीरायाः** 6 *c. sin.* Bharata thus defines **गाम्भीर्य** gāmbhīrya, "Depth."

विक्रियाः सहजा यत्र हर्षोत्कर्षभयादिषु ।
भावेषु नोपलभ्यन्ते तद् गाम्भीर्यमुदाहृतम् ॥

"Wherever changes in the feelings, arising simultaneously through excess of joy, fear, etc., are not to be detected, the same is called Gāmbhīrya."

It is said:

आकारेणात्मनो भावं या नारी प्राक् प्रकाशयेत् ।
चिप्रमेवाभियोज्या सा प्रथमे चापि दर्शने ॥

"The woman who should manifest the feeling of her soul early by an outward sign, may be accosted very speedily, even at first sight."

गम्य gamya, *fut. p.p.* (of **गम** gam, Go) To be gone to. **गम्यम्** 2 *c. sin. n.* (अनुमेय To be inferred, परिच्छेद्य To be discriminated).

गर्जित garjita, *s.n.* The muttering of clouds, the rumbling or rolling of distant thunder. **गर्जितम्** 2 *c. sin.* **गर्जितैः** 3 *c. pl.* **गर्जितानाम्** 6 *c. pl.*

गर्भ garbha, *s.m.* Fœtus, embryo (कुचिस्थो जन्तुः).

गर्भाधान garbhādhāna, *s.n.* Fructification, impregnation.

गर्भाधानक्षमपरिचयम् garbhādhāna-kshama-parichayam, गर्भस्याधाने (गर्भार्पणे or गर्भारोपणे) योग्यः (समर्थः) परिचयो (दर्शनं or सम्भोगः) यस्य तादृशं—घनागमे हि प्रतिवर्षं वलाकानां गर्भाधानं भवत्येव—मेघसमये हि वलाका गर्भिण्यो भवन्ति.

गर्व garva, *s.m.* Pride, arrogance. Kohana says:

गर्वो मानकुलैश्वर्यरूपविद्यावलादिभिः ।
इष्टान्नविषयोत्पत्ते र्जायते नीचगोचरे ॥

"Pride arises in one of low propensities through homage paid, family rank, beauty, knowledge, might, etc.; from possession of delicate viands, and (such) objects."

गलित galita, *p.p.* (of **गल** gal) Fallen, dropped; moulted. **गलितम्** 2 *c. sin. n.* (शरीरात् स्वयं पतितं, नतु छिन्नं—भ्रष्टं).

गवाक्ष gavāksha, *s.m.* Air-hole, loop-hole; a round window, bull's-eye. **गवाक्षे** 7 *c. sin.* (वातायने).

गाङ्गतानाम् gāngatānām, भूमिगतानाम्, पृथिवीगतानां, पुनरपि भूलोकगतानाम्, पुनरपि चिरस्वर्गवासजनकसुकृतचरणार्थं.

"Again for the sake of performing good deeds, productive of a long residence in Swerga."

गाढ gāḍha, *adj.* Much, very, excessive. Heavy, oppressive. Firm, close.

गाढतप्तेन gāḍha-taptena, गाढम् (अत्यन्तं) तप्तेन (सन्तापयुक्तेन)—त्वद्विरहाग्निना सन्तप्तेन—एतेन स्वतापनाशार्थं.

गाढोत्कण्ठाम् gadhotkaṇṭhām, गाढा (प्रवृद्धा) कदा आयातीति उत्कण्ठा यस्यास् ताम्—बलविरहवेदनाम्.

गाढोपगूढम् gāḍhopagūḍham (दृढालिङ्गितं, गूढालिङ्गनं, निविडालिङ्गनम्).

गाढोष्णाभिः gāḍhoshṇābhih, गाढः(प्रचुर)उष्णो यासु तथा ताभिः—(तीव्रसन्तापाभिः, अतितीव्राभिः, अतिशयतापजनिकाभिः).

गाण्डीव gāṇḍīva, *s.m. n.* Name of Arjuna's celebrated bow.

गाण्डीवधन्वन् gāṇḍīva-dhanwan, *s.m.* Armed with (the bow) Gāṇḍīva, *i.e.* Arjuna. गाण्डीवधन्वा gāṇḍīva-dhanwā, 1 *c. sin.* (गाण्डीवं धनुर्यस्यासौ गाण्डीवधन्वा).

गात्र gatra, *s.n.* The body. गात्रम् 2 *c. sin.* (शरीरं, वपुः).

गाम् gām, 2 *c. sin.* of गो go, *s.f.* The earth (पृथिवीम्, भूमिम्).

गाहमान gāhamāna, *pres. p. ātm.* of गाह gāh, 1 *cl.* Overspread, envelope, enshroud. गाहमानः 1 *c. sin. m.* (आलम्बमानः, समाक्रममाणः, सेवमानः, व्याप्नुवन्, व्याप्नुवानः).

गिरि giri, *s.m.* A mountain. गिरिम् 2 *c. sin.*

गीयते gīyate, *pres. pass.* of गै gai, Sing.

गुण guṇa, *s.m.* Virtue, merit, skill. A string. गुणम् 2 *c. sin.*

गुणवत् guṇavat, *adj.* Amiable, virtuous. गुणवति 8 *c. sin. f.* (गुणाधिके, प्रशस्तगुणान्विते, ललितगन्धादिगुणशालिनि, मन्मनःसमाकर्षगुणयुक्ते, सौशील्यसौकुमार्यादिगुणसम्पन्ने).

गुणित guṇita, *p.p.* (of गुण guṇ) Multiplied (arithmetically); increased, grown. गुणितम् 2 *c. sin. m.*

गुरु guru, *adj.* Heavy, grave. Grievous, irksome, tedious. Oppressed, charged. Deep. गुरुणा 3 *c. sin. m.* (दुर्वहेण, दुःसहेन, दुर्भरेण, Hard to bear, difficult to endure). गुरुभिः 3 *c. pl. n.* गुरुषु 7 *c. pl. m.* *s.m.* Any venerable personage; a sire, lord. गुरोः 6 *c. sin.*

गुरुतर gurutara, *compar.* (of गुरु guru, Heavy) Heavier, sorer, more grievous.

गुरुतरशुचम् gurutara-śucham, गुरुतरा शुक् (शोको) यस्याः सा ताम्. अतिदुर्भरदुःखाम्, गाढशोकाम्, मदेकध्यानहृदयत्वात् नितान्तशोकाकुलाम्. Bharata says:

> निद्राछेदो ऽङ्गदौर्बल्यं वर्णपाण्डुत्वमेव च ।
> सन्तापो दीर्घनिःश्वासः स्त्रीपुंसो विरहे समाः ॥

"The loss of sleep, weakness of body, paleness of complexion, heat, and deep sighing—in woman and man are alike during separation."

गुह्यक guhyaka, *s.m.* A kind of demigod attendant upon Kuvera, the deity of wealth, and guardian of his treasures. गुह्यकः 1 *c. sin.*

> धनं रक्षन्ति ये यक्षास्ते स्युर्गुह्यकसञ्ज्ञकाः ।

"Those Yakshas who guard the treasure are designated Guhyakas."

गृह gṛiha, *s.n.* A house, mansion. A wife (गृहिणी gṛihiṇī, पत्नी). गृहात् 5 *c. sin.* It is said:

> न गृहं गृहमित्याहुः गृहिणी गृहमुच्यते ।

"They say the house is not Gṛiha; the mistress of the house is called Gṛiha."

गृहबलिभुज् gṛiha-bali-bhuj, *s.m.* A crane, so called because, "during the rains, the males eat the offering given by their females;" बका हि वर्षासु निजस्त्रीदत्तं बलिं भुञ्जते. The word is also applicable to the sparrow, Chātaka, and crow. गृहबलिभुजाम् 6 *c. pl.* (बकपक्षिणां—गृहिणीदीयमानं बलिं भुक्त्वा.—गृहं गृहिणी तत्सम्बन्धिबलिं भुञ्जते).

गेय geya, *fut. p.p.* (of गै) To be sung. *s.n.* A song. गेयम् 2 *c. sin. n.* The Commentators have here rendered this word by the term रूपकं "A particular class of rhetorical or poetical figures, including various modes of poetical description, or the illustration and exhibition of visible things and persons.

गेहिनी gehinī, *s.f.* A wife. गेहिन्याः 6 *c. sin.*

गो go, *s.f.* The earth. गाम् 2 *c. sin.*

गोत्र gotra, *s.n.* Family, race, lineage.

गोप gopa, *s.m.* A herdsman, a cowherd.

गोपवेषस्य gopa-veshasya. (गोपालवेशधारिणः gopāla-veśa-dhāriṇah, "Wearing the garb of a herdsman," वल्लभरूपधारिणः, धृतगोपालरूपस्य).

गौर gaura, *adj.* White, hoary. Whitish, pale yellow (शुभ्र, शुक्ल). गौरः 1 *c. sin. m.* गौरम् 2 *c. sin. m.* गौरस्य 6 *c. sin. m.*

गौरव gaurava, *s.n.* Weight, heaviness. Influence. Veneration, respect, reverence. **गौरवाय** 4 *c. sin.* (अलङ्घनीयत्वाय, अनुल्लङ्घनीयत्वाय, आदराय, अप्रकम्पत्वाय).

गौरी gaurī, The (fair-complexioned) goddess Gaurī, wife of Śiva (पार्वती).

ग्रथित grathita, *p.p.* (of ग्रन्थ) Strung. **ग्रथितम्** 2 *c. sin. m.* or *n.* (खचितं).

ग्रन्थि granthi, *s.m.* A knot.

ग्रहण grahaṇa, *s.n.* A taking, laying hold of, seizing, seizure. **ग्रहणम्** 2 *c. sin.*

ग्राम grāma, *s.m.* A village, hamlet, an inhabited and unfortified place in the midst of fields and meadow land, where men of the servile class mostly reside, and where agriculture thrives. In comp. A multitude. A scale of music.

ग्रामचैत्य grāma-chaitya (ग्रामोद्देशपादप).

ग्रामवृद्ध grāma-vṛiddha, *s.m.* A village-ancient or elder, an aged rustic (ग्रामीणवृद्धजन, ग्रामस्थ-स्थविर grāmastha-sthavira).

ग्लानि glāni, *s.f.* Languor, languidness, lassitude. **ग्लानिम्** 2 *c. sin.*

घ gha, as in "log-hut," "big-headed."

घण्टिका ghaṇṭikā, *s.f.* A bell.

घन ghana, *s.m.* A cloud. **घन** ghana, 8 *c. sin.*

घर्म gharma, *s.m.* Heat. The hot season.

घर्मलब्धस्य gharma-labdhasya (ग्रीष्मप्राप्तस्य grīshma-prāptasya, निदाघेन प्राप्तस्य).

घात ghāta, *s.m.* A bruise, blow, stroke, thump.

घोष ghosha, Sound, noise. **घोषम्** 2 *c. sin.*

च cha, as in "church," "fetch."

च cha, And, also; too, besides. Moreover. Both. For, because. An expletive.

चकित chakita, *p.p.* (of चक) Frightened, startled. Timid, timorous, fearful. **चकितैः** 3 *c. pl. n.* (त्रस्तैः, चमत्कृतैः, सभयविस्मितभङ्गुरैः).

चकितचकितम् chakita-chakitam, *n.* used adverbially (भीतभीतम्, चकितप्रकारम्, सभयविस्मयं, सभयचाञ्चल्यं).

चकितहरिणीप्रेक्षणा chakita-hariṇī-prekshaṇā, चकिता (त्रस्ता or भयसङ्क्रान्ता) या हरिणी (कुरङ्गी) तस्या इव प्रेक्षणे (नयने) यस्यास् तादृशी—त्रस्तकुरङ्गीलोचना, चञ्चलमृगीदीर्घतरलोचना.

चकितहरिणीप्रेक्षिते chakita-hariṇī-prekshite, सभयविस्मितमृगीप्रेक्षणे—भीतमृगीविलोचने (दृष्टिन्यासे), चकितहरिण्याः (चञ्चलमृग्याः).

चक्र chakra, *s.n.* A wheel.

चक्रनेमिक्रमेण chakra-nemi-krameṇa, चक्रस्य (रथचक्रस्य) नेमिः (प्रान्तभागस्) तस्य वहनक्रमेण—यथा च चक्रधारा परिवर्तमाना सती चणेनोपरि चणादधश्च गच्छति तथा पुरुषस्य कालवशेन सुखानन्तरं दुःखं दुःखानन्तरं सुखमपि भवति.

चक्रवाक chakravāka, *s.m.* The ruddy goose, commonly called in India the Brahmany duck or goose (Anas casaca). **चक्रवाकीम्** chakravākīm, 2 *c. sin. f.* परस्परं प्रेमप्राचुर्यात् चक्रवाकयुगोपमानत्वमुक्तं. सीताविरहकाले हि रामेण चक्रवाकयोः शापो दत्तः

"For a curse was pronounced upon the ruddy goose and gander by Rāma, in the time of separation from Sītā."

चक्रुः chakrūh, 2 *pret. par.* of कृ kṛi, Make.

चक्रे chakre, 2 *pret. ātm.* of कृ kṛi, Make (कृतवान्).

चक्षुष् chakshush, *s.n.* The eye. **चक्षुः** chakshuh, 2 *c. sin.*

चञ्चत् chanchat, *pres. p. par.* of चञ्च chanch, 1 *cl.* Dangle, swing.

चटुल chaṭula, *adj.* Tremulous, rolling. Beautiful.

चटुलनयने chaṭula-nayane (चञ्चलनयने, विलोलविलोचने, लोलनेत्रे, चपलाक्षि).

चटुलवनिताविभ्रमैः chaṭula-vanitā-vibhramaih, चटुलानां (मनोहराणां, नानाभङ्गीयुक्तानां) वनितानां (स्त्रीणां) विलासैः (or विलासादिभावैः)—विदग्धवधूविलासैः.

चटुलसफरोद्वर्तनप्रेक्षितानि chaṭula-sapharodvartana-prekshitāni, चटुलानां (चञ्चलानां मनोज्ञानां वा) प्रोष्ठीमत्स्यानां, मीनानाम् उद्वर्तनान्येव (उन्नतपरिवर्तनान्येव) आलोकनानि. नानुरक्ता स्त्री विप्रलब्धव्येति "An affectionate woman is not to be disappointed."

मेघच्छायां प्राप्य सफर्य उद्वर्तन्ते इति प्रसिद्धं.

"It is well known that Saphari fishes turn upwards when they meet with the shadow of a cloud."

चण्ड chaṇḍa, *adj.* Fierce, violent, truculent.

चण्डा chaṇḍā (also **चण्डी** chaṇḍī), *s.f.* A name of the goddess Durgā, applied especially to her incarnation for the purpose of destroying Maheshāsur. This exploit forms the subject of a section of the Mārkaṇḍeya Purāṇa, and it is particularly celebrated in Bengal at the Durgā-pūjā, or festival held in honour of the goddess toward the close of the year (Oct.-Nov.).

चण्डी chaṇḍī, *s.f.* The goddess Pārvatī. A mischievous, furious, or passionate woman; a vixen. The word is also used as a term of endearment, applicable to a beloved and favourite wife (सुभगा, सौभाग्यशालिनी). **चण्डि** chaṇḍi, 8 *c. sin.* (सुभगे, प्रणयकोपने). "A suitable vocative," सम्बोधनं युक्तं.

चण्डेश्वर chaṇḍeśwara (or **चण्डीश्वर** chaṇḍīśwara), *s.m.* Chaṇḍā's (or Chaṇḍī's) Lord, *i.e.* Śiva. **चण्डेश्वरस्य** 6 *c. sin.* (प्रचण्डस्य शिवस्य, महामूर्तेः, महाकालमूर्तेः, महादेवस्य).

चतुर् chatur, *num. pl.* only, Four. **चत्वारः** 1 *c. m.* **चतुरः** 2 *c. m.* **चतसृणाम्** 6 *c. f.*

चन्दन chandana, *s.m. n.* Sandal.

"The fragrant wood of this exquisite plant is perpetually mentioned in the most ancient books of the Hindus, who constantly describe it as flourishing on the mountains of Malaya."

चन्द्र chandra, *s.m.* The moon (considered as a planet or a deity).

चन्द्रकान्त chandra-kānta, *s.m.* A fabulous gem, the moonstone, supposed to be formed of the congelation of the rays of the moon; a kind of crystal may, perhaps, be meant. **चन्द्रकान्ताः** 1 *c. pl.*

चन्द्रपाद chandra-pāda, *s.m.* A lunar ray, moonbeam. **चन्द्रपादैः** 3 *c. pl.* (चन्द्रकिरणैः, शशाङ्ककरैः, चन्द्ररश्मिभिः).

चन्द्रिका chandrikā, *s.f.* Moonlight. A moonbeam (ज्योत्स्ना). **चन्द्रिकया** 3 *c. sin.* **चन्द्रिकासु** 7 *c. pl.*

चमरी chamarī, *s.f.* A kind of deer, or rather the Bos grunniens, erroneously classed by the Hindu writers amongst the deer.

चमू chamū, *s.f.* Host, army. **चमूनाम्** 6 *c. pl.* (सेनानां, इन्द्रसेनानां दैत्यभयोद्विग्नानां).

चरण charaṇa, *s.n.* A foot.

चरणन्यासम् charaṇa-nyāsam (पादचिह्नं, पादमुद्रां, पदमुद्रां "Foot-print").

चरणपतितम् charaṇa-patitam, अनुनयार्थं पादावनतं, मानापनोदाय (तव मानभञ्जनाय) पादगतं.

चल chala, *adj.* Tremulous, trembling. Wavy, undulary (चञ्चल chanchala).

चलकिशलय: chala-kiśalayah (स्फुरत्पल्लवः, चञ्चलपल्लवः, नवपल्लवैरेवाशोकस्य रक्तत्वं).

चलत्व chalatwa, *s.n.* Pulsation, tremulous motion. **चलत्वम्** 2 *c. sin.* (चलताम्, स्पन्दनं, चाञ्चल्यं, स्पन्दनत्वं).

चलोर्मि chalormi, चलाश् (चञ्चला) ऊर्मयः (कल्लोलास, तरङ्गा) यस्य (or यत्र) तत्तथा.

चाटु chāṭu, *s.m.* Pleasing or grateful discourse, coaxing, flattery.

चाटुकार chāṭu-kāra, *adj.* Complying with a request, humouring, complaisant. **चाटुकारः** 1 *c. sin. m.* (प्रियकथनशीलः सन्, प्रियङ्करणशीलः सन्, चाटुकारोक्तिभिर्विस्मृतपूर्वखेदाः स्त्रियः).

चातक chātaka, *s.m.* A sort of cuckoo. **चातकः** 1 *c. sin.* **चातकाः** 1 *c. pl.* **चातकान्** 2 *c. pl.* **चातकेभ्यः** 4 *c. pl.*

चाप chāpa, *s.m.* A bow. **चापम्** 2 *c. sin.* (धनुः).

चामर chāmara, *s.n.* A chowrie, the tail of the Bos grunniens, used to whisk off flies; also an emblem or insignia of princely rank. **चामरैः** 3 *c. pl.* (बालव्यजनैः bāla-vyajanaih).

चारु chāru, *adj.* Pretty, elegant, beautiful. **चारु** chāru, 1 *c. sin. n.* (अपर्युषितं, शोभनं). The learned Translator, however, has joined चारु to कर्णे "In the pretty ear." **चारुणा** 3 *c. sin. m. n.*

चाष chāsha, *s.m.* The blue jay.

चित्त chitta, *s.n.* Heart, mind, feeling, sensibility.

चित्या chityā, *s.f.* A funeral pile, pyre.

चित्रकूट chitra-kūṭa, Name of a mountain (wonderful cliff, or curious peak). **चित्रकूटः** 1 *c. sin.*

चिर chira, *adj.* Long, lengthened, protracted.

चिरपरिचितम् chira-parichitam (चिरकालसेवितं, बहुकालधारितं, चिराभ्यस्तं).

चिरम् chiram, *ind.* Awhile, a long time (चिरकालं, चिरं यावत्).

चिरविरचितम् chira-virachitam, चिरकालसेवितं.

चिरविरहजम् chira-virahajam, बहुतरकालवियोगसमुत्पन्नम् bahutara-kāla-viyoga-samutpannam. चिरकालादर्शसम्भवं chira-kālādarśa-sambhavam. अष्टमासाद्दर्शनजम्, प्रभृतिकालविच्छेदजनितम्.

चिरविलसनात् chira-vilasanāt (बहुकालसुरतसम्मर्दनात्, प्रभूतकालविद्योतनात् इलाचिरकालरमणात्, प्रकृतकालस्फुरणात्).

चूडा chūḍā, *s.f.* A lock of hair left on the crown of the head, a crest, top-knot.

चूडापाशे chūḍā-pāśe (केशवृन्दे, केशसमूहे, शिखाबन्धे, केशविन्यासविशेषे).

चूर्ण chūrṇa, *s.m. n.* Aromatic powder, pounded sandal; saffron, etc. (पट्टवासादिसुगन्धद्रव्यं).

चूर्णकुन्तल chūrṇa-kuntala, *s.m.* A lock of hair, a curl or curling hair.

चूर्णमुष्टिः chūrṇa-mushṭih, चूर्णस्य(कुङ्कुमादेर्)मुष्टिः—गन्धधूलिमुष्टिः सुगन्धिद्रव्यचोदमुष्टिः—गन्धधूलिमुष्टिः. This scented powder is kept in the क्रीडागृहे, and is used घर्मगन्धादिव्यपोहार्थं.

चेत् chet, If (यदि).

चेतन chetana, *adj.* Living, animated; sentient, conscious.

चेतनाचेतनेषु chetanāchetaneshu, प्राणिष्वप्राणिषु, प्राण्यप्राणिषु—अयं चेतनः अयमचेतन इति विचारयितव्येषु विषयेषु—चेतनो ऽयमचेतनो ऽयमिति (विवेकशून्या भवन्ति).

चेतस् chetas, *s.n.* Mind, heart, soul, feelings (हृदयम्, मनः, चित्तम्). चेतः 1 *c. sin.* चेतसा 3 *c. sin.* चेतसः 6 *c. sin.* चेतसि 7 *c. sin.*

चैत्य chaitya, *s.m.* A sacred tree (प्रधानवृक्ष chief tree), a religious fig-tree, etc. (अश्वत्थादयः) growing in a village or near it, and held in veneration by the villagers. चैत्याः 1 *c. pl.* (चित्यायाः द्रुमाणि चैत्यानि).

चौर chaura, Thief, robber, pilferer. चौरे 7 *c. sin.*

च्युत chyuta, *p.p.* (of च्यु chyu) Dropped, slipped, slidden.

छ chha, as in "watch-house," "touch-hole."

छद्मन् chhadman, 1 *s.n.* Plea, pretext, pretence. छद्मना 3 *c. sin.* (व्याजेन).

छन्न chhanna, *p.p.* (of छद् chhad) Covered. Clad, clothed. छन्ना 1 *c. sin. f.* (व्याप्ता, आवृता).

छन्नोपान्तः chhannopāntah, छन्न (आवृतः or पर्याप्त) उपान्तः (पर्यन्तभागो) यस्य—(आवृतशिखराधोभागः, छादितपर्यन्तः).

छवि chhavi, *s.f.* Beauty, brilliancy. Hue, colour.

छादयत् chhādayat, *pres. p. par.* of छद् chhad, 10 *cl.* Veil, cover, conceal. छादयन्तीम् 2 *c. sin. f.* (पिदधतीम्. Some copies read छादयित्वा.

छाया chhāyā, *s.f.* Shade, shadow. Beauty, splendour, lustre, light, radiance, brilliancy, brilliant hue. Tint. A straight or continuous line. छायया 3 *c. sin.* (प्रतिबिम्बेन). As the last member of a compound, it shortens the vowel.

छायातरु chhāyā-taru, *s.m.* Any tree (as the large Indian fig) affording perpetual shade, which moves not away at the progress of the sun (सूर्यगत्यापि यस्य छाया न चलति).

मध्याह्ने संस्थिते ऽप्यर्के छाया येषामवस्थिताः।
स्तम्भिता इव तिष्ठन्ति ते छायातरवो मताः॥

"Those [trees] the shadows whereof remain even when the sun is stationary at mid-day, and which continue, as it were, motionless, are termed shade-trees."

छायातरुः सदा युक्तः पुष्पैः किशलयैः फलैः।

"A tree of shade is perpetually supplied with blossoms, buds, [and] fruits."

छायया (आतपाभावेन) उपलक्षितास् तरवश्छायातरवः.

छायात्मन् chhāyātman, *s.m.* A resemblance or counterpart of real forms, as a picture, portrait, image, or shadow; a reflected image. छायात्मा 1 *c. sin.* (प्रतिबिम्बशरीरं, चित्रादिप्रतिमूर्तिः)—छायारूप आत्मा छाया प्रतिबिम्बं तद्रूप आत्मा छायात्मा.

छायादानात् chhāyā-dānāt, छायार्पणात्—सन्तापनाशजनितेन क्षणेन उत्सवेन तेषामुत्सवं जनयन्. It has been said:

तस्याः कपोलविलसत्पत्राणि मुकुलत्विषः।
तैस्तैर्ललितोपचारैर् हरेत् स्विद्लवान् प्रियः॥

"By these and those delicate attentions, a lover should remove the drops of perspiration [forming, as it were], the glossy leaves, the bright buds of her cheek."

छायाभिन्न chhāyā-bhinna, *adj.* Divided in radiance, *i.e.* reflecting light from various surfaces (like the facets of a diamond and the like).

छायाभिन्नस्फटिकविशदम् chhāyā-bhinna-sphaṭika-viśadam, छायया (प्रतिबिम्बेन) भिन्नो (भेदं प्रापितः or तिरस्कृतः "Veiled, vanished, scattered") स्फटिकस्य विशदो (वैशद्यं) यस्य स तथा.

छायाव्यतिकरः chhāyā-vyatikarah (प्रभासम्पर्कः).

छिन्न chinna, *p.p.* (of छिद्) Cut; snapped, broken.

छेद chheda, *s.m.* A cutting, segment, slice, part, portion. Any distinguishing mark (as a streak, etc.) by which the face or person is decorated. छेदैः 3 *c. pl.*

ज ja, as in "jet," "James."

ज ja, *agt.* (*in compos.* from जन jan, Be born) Springing, sprung, growing, grown, arisen, born. जैः 3 *c. pl. n.*

जगत् jagat, *s.n.* The world.

जघन jaghana, *s.m.* The hip and loins.

जन jana, *s.m.* A man, person; people, kindred. जनः 1 *c. sin.* जनम् 2 *c. sin.* जने 7 *c. sin.* मन्दक्षणे जने manda-kshaṇe jane, In an ill-starred individual, meaning the speaker's or writer's own self.

जनक janaka, *s.m.* Name of a king, sovereign of Mithilā, and father of Sītā.

जनकतनयास्नानपुण्योदकेषु janaka-tanayā-snāna-puṇyodakeshu, जनकस्य (राज्ञस्), तनया (सीता) तस्या नियमविशेषे (जलक्रीडया वा) यानि स्नानानि तैः पुण्यं (पवित्रं) उदकं येषु ते तथाभूतास् तेषु. जनकतनयायाः (सीतायाः) स्नानैः (अवगाहनैः) पुण्यानि (पवित्राणि) उदकानि येषु तेषु पावनेष्वित्यर्थः—पुण्यं (पुण्यजनकं) उदकं येषु ते सीतामज्जनेन पुण्यानि (पवित्राणि) उदकानि येषु ते तेषु.

भूमिष्ठो दह्यमानोऽपि शीतलं वस्तु सेवते।

"A dweller on earth, being consumed with heat, seeks for a cool object."

जनपद jana-pada, *s.m.* Any inhabited country. जनपदम् 2 *c. sin.* (देशं).

जनपदवधू janapada-vadhū, Rustic female, one living in the country, a village-woman (ग्राम्यस्त्री grāmya-strī), a farmer's wife (कर्षकस्त्री karshaka-strī).

विलासानां पुरस्त्रीणां न तथा रमयन्ति नः।
यथा स्वभावमुग्धानि वृत्तानि जनयोषिताम्॥

"Displays of the coquettish arts of city females charm us not so much as do the naturally artless manners of country women."

जनित janita, *p.p.* (of जन jan, Be born, *caus. form*) Produced, engendered, occasioned. जनिताम् 2 *c. sin. f.* जनितैः 3 *c. pl. n.*

जन्मन् janman, *s.n.* Birth, origin, production.

जम्बु jambu, *s.m.* The rose-apple.

जम्बू jambū, *s.f.* The rose-apple.

जम्बूकुञ्जप्रतिहतरयम् jambū-kunja-pratihata-rayam, जम्बूकुञ्जैर्निवर्तितो (मन्दीभूतो) रयो (वेगो) यस्य—(जम्बूप्रधानकुञ्जप्रतिबन्धसुखपेयं "Easy to be drunk by being pent up by bowers chiefly of jambū").

जय jaya, *imp. par.* of जि ji, 1 *cl.* Conquer.

जर्जर jarjara, *adj.* Split, broken up, comminuted, divided into an infinitude of parts or particles (as spray). जर्जराः 1 *c. pl. m.* (चूर्णीभूताः, खण्डखण्डीभूता—इत्येकैकशस्त्वं A resolution into original integral parts or units; disintegration. विशीर्णाः छिन्नभिन्नाः सन्तः—शतशो जर्जरीभूय.

जल jala, *s.n.* Water. जलम् 2 *c. sin.*

जलकणभयात् jala-kaṇa-bhayāt (जललवसम्पर्केण—वीणातन्त्रीशैथिल्यशङ्कया—जलसेकस्य वीणाक्वणनप्रतिबन्धकत्वात्—तन्त्रीस्वरविनाशशङ्कया).

जलद jalada, *s.m.* A cloud (water-giver). जलद 8 *c. sin.*

जलदाभ jaladābha, *adj.* Bright as a cloud (जलद, आभा). जलदाभम् 2 *c. sin. m.*

जलधर jala-dhara, *s.m.* A cloud (water-holder). जलधर 8 *c. sin.*

जलमुच् jala-much, *agt.* Water-shedding. A cloud. जलमुचः 1 *c. pl.*

जललवमय jala-lavamaya, *adj.* Consisting or made up of drops of water. जललवमयम् 2 *c. sin. m.* (जलविन्दुस्वरूपं jala-vindu-swarūpam, नूतनतोयस्वरूपं nūtana-toya-swarūpam).

जललवमुच् jala-lava-much, *agt.* Shedding drops of water. जललवमुचः 6 *c. sin.* (जलकणान् मुञ्चतः, वारिकणान् त्यजतः, पयःकणवर्षिणः).

जलौघ jalaugha, s.m. (पानीयसमुद्र, वारिसमूह).

जवा javā, *s.f.* The China-rose. जवाशब्देनात्र ओड्रवृक्ष उच्यते, अत एव जवापुष्पमिति न पौनरुक्तं. "By the word javā in this place, the China rose-tree is named; therefore 'the flower' is not tautology." ओड्रपुष्पे वृक्षेऽपि जवाशब्दः प्रकीर्तितः.

जह्नु jahnu, *s.m.* Name of a king or saint, son of Kuru. जह्नोः 6 *c. sin.*

जात jāta, *p.p.* (of जन jan, Be born) Born, produced, sprung, grown, become, growing (उत्पन्न utpanna, प्रसूत prasūta). जातः 1 *c.sin.m.* जातम् 2 *c.sin.m.* जाताम् 2 *c. sin. f.* जातानि 2 *c. pl. n.*

जानामि jānāmi, *pres. par.* of ज्ञा jnā, 9 *cl.* Know. जानीयाः *pot.* जाने *pres. ātm.* (वेद्मि vedmi).

जाया jāya, *s.f.* A wife. जायाम् 2 *c. sin.*

जाल jāla, *s.n.* Lattice, casement, window, eyelet, loophole. Network. A multitude. जालैः 3 *c. pl.* (गवाक्षैः, जालमार्गैः, गवाक्षरन्ध्रैः).

जालमार्गप्रविष्टान् jāla-mārga-pravishṭān (गवाक्षरन्ध्रेणान्तर्गतान्—गवाक्षविवरगतान्).

जालोद्गीर्णैः jālodgīrṇaih, गवाक्षमुखनिःसृतैः, गवाक्षमार्गान्निर्गतैः.

जीमूत jīmūta, *s.m.* A cloud. **जीमूतेन** 3 *c. sin.* (जलधरेण). **प्रयोज्येन** "To be employed instrumentally."

जीवत् jīvat, *pres. p. par.* of **जीव** jīv, 1 *cl.* Live; come to life, revive.

जीवित jīvita, *s.n.* Life, existence. **जीवितम्** 2 *c. sin.* **जीवितं मे द्वितीयं** "My second life" (better half) **बहिश्चरान् प्राणान्** "Outer life."

जीवितालम्बनार्थम् jīvitālambanārtham, is read in some copies **जीवितालम्बनार्थी** "Desirous of supporting the life."

जुष् jush, *agt.* in comp. Serving. Sharing, possessing. **जुषाम्** 6 *c. pl.*

ज्ञात gyāta, *p.p.* (of **ज्ञा** gyā), Known, experienced.

ज्ञातास्वादः gyātāswādah, ज्ञातो (ऽनुभूत) आस्वादो (जलसुरसतादिर्) येन तादृशः—अनुभूतशृङ्गाररसः.

ज्ञास्यसे gyāsyase, 2 *fut. ātm.* of **ज्ञा** gyā, Know. **कामचारित्वे ऽपि न दृष्ट्वा न पुनर्ज्ञास्यसे** "Not having seen, even whilst moving about at pleasure, thou wilt assuredly not know." Others read it **न न ज्ञास्यसे** "Thou wilt not not know;" **अपि तु ज्ञास्यसे एव** "But, indeed, thou wilt surely know." **द्वयोर्निषेधयोः प्रकृतार्थस्य गमकत्वात्** "From the property of two negatives conveying of an affirmative sense." **प्रकृत्यर्थं** "For affirmation."

ज्या jyā, *s.f.* A bowstring.

ज्योतिर्लेखावलयि jyotir-lekhā-valayi, ज्योतिषां (नानारूपाणां मुखचन्द्राद्याकाराणां) लेखा (राजयस्) तासां वलयं (मण्डलं) विद्यते यत्र तत्तथा — ज्योतिषस् (तेजसो) लेखा (राजिस्) तासां वलयम् अलङ्कारमस्तीति तथोक्तं. ज्योतिषां (चन्द्रतारकाग्नीनां) रेखया प्राप्तवलयाकारं.

ज्योतिश्छायाकुसुमरचितानि jyotis-chhāyā-kusuma-rachitāni, ज्योतिषां (तारकाणां, नक्षत्राणां) छाया (कान्तिस्, प्रतिबिम्बानि) तद्वत् कुसुमरचनाः (पुष्पप्रकाराः) येषु तानि तथा. ज्योतिषां (मणीनां) कान्तियुक्तैः कुसुमैः रचितानि (वासकसज्जाभिः सज्जितानि).

ज्योतिस् jyotis, *s.n.* A star. Fire, light.

त ta, dental, as in "tube."

तट taṭa, *s.m. n.* Shore, bank, edge, margin. Height, towering eminence.

तटरुहतरुभ्रंशिभिः taṭaruha-taru-bhransibhih, तीरोद्भूतवृक्षेभ्यः पतितैः.

तडित् taḍit, *s.f.* Lightning.

तण्डुल taṇḍula, *s.m.* Grain after threshing and winnowing, especially rice. **तण्डुलाः** 1 *c. pl.*

तत् tat, *ind.* Therefore (तस्मात् कारणात्).

तत्क्षीरस्रुतिसुरभयः tat-kshīra-sruti-surabhayah, तेषां (देवदारुद्रुमाणां) क्षीरस्य (निर्यासस्य) स्रुत्या (क्षरेण) सुगन्धयः (or सुगन्ध्यः) सन्तः.

तत्पर tatpara, *adj.* Diligent, closely attentive. **तत्पराम्** 2 *c. sin. f.* (आसक्तां, निष्ठां).

तत्परम् tat-param, *ind.* Beyond that. After that. **तदुत्तरं** Afterwards (अनन्तरं). **तस्मात् पर्वतात् परं, तस्मात् आम्रकूटात् परं.**

तत्परित्राणहेतोः tat-paritrāṇa-hetoh, तस्या रक्षणाकारणात् tasyā rakshaṇā-kāraṇāt, प्राणनाशकविरहाग्निनिर्वापणार्थं prāṇa-nāsaka-virahāgni-nirvāpaṇārtham.

तत्र tatra, There, in that place.

तत्सन्देशात् tat-sandesāt, तस्य (तव भर्तुः) सन्देशात् (संवादात्, प्रेरितवचनात्).

तत्सन्देशैः tat-sandesaih (त्वत्पतिवाचकैः twat-pati-vāchakaih).

तथा tathā, *ind.* Thus. So, in this manner, so much, likewise, in the same manner.

तथैव tathaiva, *ind.* So, even so, in the same manner.

तद् tad, *pron.* He, she, it, that.

तदनु tad anu, After that, afterwards. **तत्पश्चात्** (मार्गश्रवणानन्तरं, तस्मान्मार्गकथनादनु पश्चात्).

तद्धि taddhi (तद् हि tad hi), For that.

तद्वचोभिः tad-vachobhih, तस्याः प्रेयस्याः वाक्यैः.

तनय tanaya, *s.m.* A son. **तनयः** 1 *c. sin.* **तनयं** 2 *c.*

तनया tanayā, *s.f.* A daughter.

तनु tanu, *s.f.* The body. **तनुम्** tanum, 2 *c. sin.* *adj.* Narrow, thin, slender, emaciated. **तनुम्** 2 *c. sin. m.* or *f.* (विरहवेदनया कण्ठागतप्राणां). **तनुना** 3 *c. sin. m.* (क्षीणेन, कृशेन).

तनुता tanutā, *s.f.* Tenuity, thinness, extenuation. Littleness, diminutiveness. **तनुताम्** 2 *c. sin.*

तन्तु tantu, *s.m.* A thread.

तन्तुजालावलम्बाः tantu-jālāvalambāh, तन्तूनां जालेषु

(समूहेषु) अवलम्ब्यास् ते दोषायन्ते. तथा गृहाभ्यन्तरे सर्वतः सूचयथिता मणयः सन्ति — अत्र निशि चन्द्रकान्ताश् चन्द्रकिरणसम्पर्केण जलानि चरन्ति.

तन्त्री tantrī, *s.f.* Wire or string of a lute. **तन्त्रीः** 2 *c. pl.*

तन्मध्ये tan-madhye, तयोर् (रक्ताशोककेशरयोर्) मध्ये (अन्तराले) or it may mean, मण्डपमध्ये "In the centre of the arbour."

तन्वी tanwī, *s.f.* A thin, slim, slender, delicate woman. स्वभावात् कृशाङ्गी—विरहेणातितरां कृशा (अस्थूलाङ्गी, कृशशरीरा, सुललितावयवा).

तप्त tapta, *p.p.* (of तप tap) Heated, inflamed, scorched by pain or sorrow; feverish. **तप्तम्** 2 *c. sin. n.* (तापयुक्तं, ज्वरितं "Fevered, feverish"). **तप्तेन** 3 *c. sin. n.*

तम् tam, 2 *c. sin. m.* of तद् tad, *pron.* He, she, it, that. **तम् तम्** tam tam, This and that, all that, whatever.

तमस् tamas, *s.n.* Darkness, gloom. **तमोभिः** 3 *c. pl.*

तरु taru, *s.m.* A tree. **तरवः** 1 *c. pl.* **तरुषु** 7 *c. pl.*

तरुकिशलयेषु taru-kiśalayeshu, वृक्षाणां पल्लवैः, वृक्षपल्लवेषु, वृक्षमञ्जरीषु, तरुशिखरेषु.

तरुवन taru-vana, *s.n.* A forest or vast multitude (समूह or संहति) of trees. **तरुवनम्** 2 *c. sin.* (देवदारुवनं A forest of devadāru-trees).

तर्कयामि tarkayāmi, *pres. par.* of तर्क tark, 10 *cl.* Suspect, infer, suppose, conclude, argue (विगणयामि, अवधारयामि, विचारयामि, सम्भावयामि, निश्चिनोमि, उत्प्रेक्षे, समर्थये) Bethink one'self, have a mind to. **तर्कयेः** *pot.* (इच्छेः, वाञ्छसि, अभिलषसि, अभिलषेः, वाञ्छयेः).

तव tava, 6 *c. sin.* of युष्मद् *pron.* Thou.

तस्मात् tasmāt, 5 *c. sin. n.* of तद् tad, *pron.* Therefore.

तस्मिन् tasmin, 7 *c. sin. m.* of तद् tad, *pron.* He, she, it, that. **तस्मिन्नद्रौ** tasmin n adrau, "On that mountain" (रामाश्रयपर्वते, चित्रकूटाख्ये).

तस्मिन् काले tasmin kāle (verse 41), प्रभातसमये prabhāta-samaye, दिनकरोदयावसरे.

तस्मै tasmai, 4 *c. sin. m.* of तद् *pron.* He, she, it, that (उक्तविशेषाय जीमूताय to the Cloud specifically mentioned).

तस्य tasya, 6 *c. sin. m.* of तद् tad, *pron.* He, she, it, or that.

तस्याः tasyāh, 6 *c. sin f.* of तद् tad, *pron.* He, she, it, that.

ताः tāh, 1 or 2 *c. pl. f.* of तद् tad, He, she, it, that.

तान् tān, 2 *c. pl. m.* of तद् tad, *pron.* He, she, it, that. **तांस्तान्** tān s tān, These and those, many (चरणन्यासादीन् प्रधानविशेषान्).

ताभ्यः tābhyah, 5 *c. pl. fem.* of तद् tad, *pron.* He, she, it, that.

ताम् tām, 2 *c. sin. f.* of तद् tad, *pron.* He, she, it, that.

ताल tāla, *s.m.* A beating of time by clapping the hands together. **तालैः** 3 *c. pl.* (हस्ततालिकाभिः, करतालिभिः, हस्तध्वनिभिः, करतालैः, करवादनैः).

तावत् tāvat, *ind.* So soon. Forthwith, meanwhile; now, just, in the first place.

तासाम् tāsām, 6 *c. pl.* of तद् tad, *pron.* He, she, it, that.

तिक्त tikta, *adj.* Fragrant, spicy, aromatic. **तिक्तैः** 3 *c. pl. m.* (सुगन्धिभिः, तिक्तरसवद्भिः, चरितैः, कटुकैः),

तिमित timita, *p.p.* (of तिम tim) Wet, moist, moistened, damp. Steady, fixed, unmoved, unshaken, unblenched.

तिमितनयनम् timita-nayanam (अद्भुतदर्शनेन By the surprizing sight). स्थगितनयनम् यथा स्यात् तथा "adverbially."

तिरस्कृत tiras-kṛita, *p.p.* (of कृ kṛi, with तिरस् tiras) Veiled, hidden, vanished, disappeared. Reproached, abused, disgraced.

तिर्यगायामशोभी tiryag-āyāma-śobhī, तिर्यक् (वक्रः) आयामो (दैर्घ्यं) ताभ्यां शोभितुं शीलं यस्य तादृशः सन्—अनृजुदैर्घ्येण (or तिरश्चीनदैर्घ्येण) शोभते इत्येवंशीलः (एवम्भूतः)—कामरूपत्वात् स्वशरीरं पुष्टिहीनं दीर्घीकृत्य.

तिर्यञ्च् tiryanch, *adj.* Moving awry, tortuous, meandering. Curved. **तिर्यक्** 2 *c. sin. n.* (तिरश्चीनं).

तिल tila, *s.m.* A plant bearing an oily seed, sesamum.

तीर tīra, *s.n.* Shore, bank, margin, brink. **तीरे** 7 *c. sin.* (तटे).

तीरोपान्तस्तनितसुभगम् tīropānta-stanita-subhagam, तीरस्य (कूलस्य) उपान्ते (समीपे, समीपदेशे, तटप्रान्ते), स्तनित (निषेधपरिकल्पितं ऊं ऊं न नेत्यादिकं, निषेधवचनं मा मां स्पृशेत्यादिना मां त्यक्त्वा कुत्र गत्वा स्थितो ऽसीति) सुभगम् (सुन्दरम्, आह्लादकम्, मनोरमम्, सुश्रीकं, स्तनत्स्तनदितिरूपं—कलहान्तरिता नाम नायिकेयं नदी. "This river is personified as a female, called Kalahāntaritā."

सापराधं प्रियं मत्वा या कोपेन पराङ्मुखी ।
कलहान्तरिता नाम नायिका ऽसौ निगद्यते ॥

"The mistress who, supposing [her] lover guilty, averts her face in anger, is designated Kalahāntaritā."

तीर्ण tīrṇa, *p.p.* (of तॄ trī) Traversed, passed, gone by, crossed over. तीर्णः 1 *c. sin. m.* (अतिक्रान्तः सन्, गतः सन्).

तीर्थ tīrtha, *s.n.* A holy place of pilgrimage. तीर्थम् 2 *c. sin.*

तुङ्ग tunga, *adj.* Lofty, towering. Strong, powerful, stalwart. तुङ्गम् 2 *c. sin. m.* (उच्चैस्तरं, उच्छ्रितं, उन्नतं, महान्तं, महानुभावं). तुङ्गेन 3 *c. sin. n.* तुङ्गान् 2 *c. pl. m.*

तुङ्गोच्छ्रायैः tungochchhrāyaih (शिखरोन्नतिभिः, उच्छ्रायवच्छिखरैः).

तुमुल tumula, *s.m.* A loud and confused noise, a clatter.

तुमुलकरकावृष्टिहासावकीर्णान् tumula-karakā-vṛishṭi-hāsāvakīrṇān, सशब्दा (प्रचुरा वा) या करका (वर्षशिला) तस्या या वृष्टि (वर्षणं) सैव हाहोहास्यं शुक्लत्वात् तेनावकीर्णान् (विचिप्तान् निर्भर्त्सितान् वा) त्वं शिलावृष्ट्या उपहसिष्यसि—सन्तो हि हासं कुर्वाणा नीचान् अहङ्कारवतो ऽधः कुर्वन्ति न तु नाशयन्तीति.

"For the good, laughing, take down but destroy not the low [and] conceited."

It is said:

अहङ्कारवतो नीचान् महान्तो हि महत्त्वतः ।
अवहासं प्रकुर्वन्ति अधः कुर्वन्ति साधवः ॥

"For the great and the good, from greatness, smile [and] take down the conceited [and] the low."

तुलयितुम् tulayitum, *inf.* of तुल tul, 10 *cl.* Weigh, outweigh, counterpoise; also equal, imitate (सञ्चारयितुं, आन्दोलयितुं, कलयितुं, यत्र तत्र नेतुं, स्थानान्तरं नेतुं, इतस्ततो नेतुं, यथेष्टं प्रेरयितुं, सदृशीकर्तुं, अनुकर्तुं).

तुला tulā, *s.f.* Resemblance, likeness. तुलाम् 2 *c. sin.*

तुषार tushāra, *s.m.* Frost. Ice or snow. तुषारैः 3 *c. pl.*

तुषाराद्रि tushārādri, *s.m.* The Himālaya mountain.

तुषाराद्रिवाताः tushārādri-vātāh, हिमगिरिमरुतः, हिमवद्वायवः — तुषाराद्रिसम्बन्धेन शैत्यमुक्तम्

"Through connexion with the snowy mountain, coldness is implied."

तुहिनमथिताम् tuhina-mathitām (शिशिरदग्धां).

तूर्णम् tūrṇam, *ind.* Quick, swift, quickly, rapidly.

तृण triṇa, *s.n.* Grass.

तृषा trishā, Thirst.

ते te, 4 or 6 *c. sin.* of युष्मद् *pron. comm. gen.* Thou. Also 1 *c. pl. m.* of तद् tad, *pron.* He, she, it, that.

तेजस् tejas, *s.n.* Splendour, radiance, glory, brilliancy. Male energy, semen virile. तेजः 1 or 2 *c. sin.* (द्युतिं, ज्योतिः).

तेन tena, 3 *c. sin. m. n.* of तद् tad, *pron.* He, she, it. Therefore. तेन हेतुना For that reason. तेन कारणेन For that cause. तेन पूर्वोक्तेन हेतुना For the aforesaid reason.

तेषाम् teshām, 6 *c. pl. m.* of तद् tad, *pron.* He, she, it, that.

तैः taih, 3 *c. pl. m. n.* of तद् *pron.* He, she, it. तैस्तैः tais taih, With these and those, with many (अनन्तरोक्तैः Mentioned immediately ago).

तोय toya, *s.n.* Water. तोयम् 2 *c. sin.* तोये 7 *c. sin.* (जले).

तोयक्रीडाविरतयुवतिस्नानतिक्तैः toya-krīḍāvirata-yuvati-snāna-tiktaih, जलक्रीडायाम् (जलविहारे) अविरतानाम् (अत्यासक्तानां) युवतीनां (तरुणीनां or या युवतयस् तासां) स्नानेन (सुगन्धिद्रव्येण or स्नानीयेन) तिक्तैः (सुगन्धिभिः, कटुकैः, सुचितैः)— पद्मरेणुसुगन्धित्वेन तोयक्रीडापरयुवतिस्नानीयद्रव्यसुगन्धित्वेन च वायोः सौगन्ध्यं.

तोयद toyada, *s.m.* A cloud (water-giver).

तोयोत्सर्गस्तनितमुखरः toyotsarga-stanita-mukharah, जलयोगे यत्स्तनितं (गर्जितं) तेन मुखरो (वाचालः सशब्दो भयजनकः) वृष्टिगर्जिताभ्यां तासां गमनव्याघातो न कर्तव्यः.

तोयोत्सर्गात् toyotsargāt, (जलत्यागात्, पूर्वगृहीतस्य जलस्य त्यागात्, जलवितरणात्).

तोरण toraṇa, *s.m. n.* The ornamental arch of a door or gateway. तोरणेन 3 *c. sin.* वहिर्द्वारनिखातस्तम्भोपरि—वायुधूतवस्त्रेण "By a flag fluttering in the breeze," दूराल्लक्ष्यं "Visible from afar."

त्यक्त्वा tyaktwā, *ind. p.p.* of त्यज tyaj, 1 *cl.* Quit, avoid, shun, shake off, get rid of (परिहरिष्यसि). त्यजति tyajati, *pres.* त्याजित tyājita, *p.p. caus. form*, Made to quit, leave off, or lay aside. त्याजितः tyājitah, 1 *c. sin. m.* (दूरं कारितः)—विरहिणी नायकसंसर्गादेव कार्श्यं त्यजति.

त्रसत् trasat, *p.p. par.* (of त्रस tras, 1 *cl.*) Fearing, starting with dread.

त्रिणयन tri-ṇayana, *s.m.* Śiva (triocular).

त्रिणयनवृषोत्खातकूटात् triṇayana - vṛishotkhāta-kūṭāt, त्रिणयनस्य (त्र्यम्बकस्य) वृषभेण उत्खाताः (अवदारिताः) कूटाः (शृङ्गाणि, शिखराणि) यस्य तस्य तस्मात्.

त्रिदश tridaśa, *s.m.* A god.

त्रिदशवनिता tridaśa-vanitā, The wife of a god, a goddess (देवी).

त्रिदशवनितादर्शस्य tridaśa-vanitādarśasya, देवस्त्रीणाम् (अमराङ्गणानां, देवीनां) प्रतिबिम्बास्पदस्य —स्वेच्छाविहारसञ्चारिणीनाम् अमराङ्गनानां हि प्रतिबिम्बानि तत्र दृश्यन्ते.

त्रिपुर tripura (Three cities), Name of a district, the modern Tipperah. Name of an Asur and sovereign of Tipperah.

त्रिपुरविजयः tripura-vijayah, त्रिपुरस्य विजयो ॰र्थो-न्महेश्वरस्य गीयते. शिवस्य कीर्तिर्गीयते Śiva's glory is sung. त्रिपुरदाहाख्यरसकाव्यं.

त्रिभूवन tri-bhuvana, *s.n.* The three worlds (of heaven, earth, and hell).

त्रिभुवनगुरोः tribhuvana - guroh, त्रैलोकनाथस्य, जगत्पूज्यस्य, जगदाश्रयस्य, जगन्नियन्तुः — सृष्टि-स्थितिसंहारहेतुत्वात् पूज्यस्य पितुर्वा, अन्यथा श्रेयःप्रतिबन्धः स्यात्. उक्तं हि।

प्रतिबध्नाति हि श्रेयः पूज्यपूजाव्यतिक्रमः।

"For the omission of worship to one worthy of worship obstructs happiness."

It is said in the Skanda Purāṇa :

आकाशे तारकं लिङ्गं पाताले हाटकेश्वरम्।
मर्त्यलोके महाकालं दृष्ट्वा काममवाप्नुयात्॥

"Having seen Tāraka Linga in the sky, Hāṭakeśwara in Pātāla, and Mahākāla in the world of mortals, one will obtain one's desire."

त्रियामा triyāmā, Night, as consisting of three watches (रात्रिः).

त्रिषु trishu, *7 c. pl. n.* of त्रि tri, *num.* Three.

त्र्यम्बक tryambaka, *s.m.* (three-eyed) Śiva, Mahādeva.

त्र्यम्बकस्य tryambakasya, *6 c. sin.* (त्रिलोचनस्य).

त्वत् twat, in comp. (for युष्मद् yushmad) Thy, thine.

त्वत्तः twattah, *5 c. sin.* of युष्मद् yushmad, *pron.* Thou (भवतः सकाशात्, त्वत्सकाशात्).

त्वत्प्रयाणानुरूपम् twat-prayāṇānurūpam, त्वद्गमन-योग्यं—सम्भवद्योगक्षेमत्वेन भवद्गमनयोग्यं "With the loss and gain (or incidents) that may arise."

त्वत्संरोधापगमविशदैः twat-sanrodhāpagama-viśadaih, त्वत्प्रतीबन्धाभावनिर्मलैः—भवतावरणाभावनिर्मलैः—त्वत्संरोधस्य (मेघावरणस्य) अपगमेन (निर्मोचनेन).

त्वत्सनाथे twat-sanāthe (त्वया अधिष्ठिते—त्वयैव नाथेन सह वर्तमाने).

त्वत्समीपम् twat-samīpam (तव सान्निध्यं).

त्वत्सम्पर्कात् twat-samparkāt (भवत्सङ्गमात्).

त्वदनुसरणक्लिष्टकान्तेः twad-anusaraṇa-klishṭa-kānteh, तव अनुसरेण (आच्छादनेन or उपगमनेन) क्लिष्टा (ध्वस्ता or अदृश्या) कान्तिः (शोभा or द्युतिः) यस्य (तादृशस्य, एवंभूतस्य).

त्वदनुसरेण twad-anusareṇa (त्वत्सम्पर्केण).

त्वदुपगमजम् twad - upagamajam (मेघागमप्रफुल्लं, वार्षिकं, भवदागमसम्भवं bhavad - āgama - sambhavam).

त्वद्गम्भीरध्वनिषु twad - gambhīra - dwanishu (तव गम्भीरध्वनिरिव ध्वनिर्येषां तेषु).

त्वद्वियोगव्यथाभिः twad-viyoga-vyathābhih (तव विरहपीडाभिः tava viraha-pīḍābhih).

त्वन्निस्यन्दोच्छ्वसितवसुधागन्धसम्पर्कपुण्यः twan-nis-syandochchhwaśita - vasudhā - gandha - samparka-puṇyah, तव निस्यन्देन (स्रवणेन, जलबिन्दुना, वृष्ट्या, जलवर्षणेन, जलस्रवणेन) वाप्यायमाणाया (उपबृंहिताया, विकसिताया, व्याप्तायाः) वसुधायाः (पृथिव्या, भूमेर्) गन्धस्य सम्पर्केण (संसर्गेण, सम्बन्धेन) मनोहरः (मनोज्ञः, सुरभिः, सुन्दरः, रम्यः) भवन्मुक्तजलसेकसमुल्लसितावनीगन्धसम्बन्धमनोहरः bhavan-mukta-jala-seka-samullasitāvanī-gandha-sambandha-manoharah.

त्वम् twam, *1 c. sin.* of युष्मद् yushmad, *pron.* Thou.

त्वया twayā, *3 c. sin.* of युष्मद् yushmad, *pron.* Thou.

त्वयि twayi, *7 c. sin.* of युष्मद् yushmad, *pron.* Thou. त्वद्विषये (Into thy department, in thy sphere) Before thee, unto thee.

त्वयैव twayaiva, By thee alone, नान्यस् तत्र क्षमः "None other there able." भवन्तमन्तरेण bhavantam antareṇa, "Besides you," नान्यः शरणं.

त्वरयति twarayati, *pres. par.* of त्वर twar, *caus. form*, Quicken, hasten, hurry on, urge forward, accelerate. त्वरां कारयति — शीघ्रयति — गृहं गन्तुमसमर्थमत्यर्थं प्रेरयति. स्वरमणीनिकटगमनार्थं सत्वरान् करोति swa-ramaṇī-nikaṭa-gamanārtham, satwarān karoti.

त्वरितम् twaritam, *p.p. sin. n.* adverbially, In haste, fast, quickly.

त्वादृश twādṛiśa, *adj.* Like thee, such as thyself. त्वादृशाः 1 *c. pl. m.* (त्वत्तुल्याः, त्वत्सदृशाः, भवादृशाः).

त्वाम् twām, Thee, 2 *c. sin. common gender* of युष्मद् yushmad, *pron.* Thou (भवन्तम्).

द da, dental, as in "duke."

दक्षिण dakshiṇa, *pronom.* South. दक्षिणेन Southwards (दक्षिणमार्गेण, दक्षिणस्यां दिशि, अगस्त्यदिग्भागेन).

दग्ध dagdha, *p.p.* (of दह् dah) Burned; consumed.

दग्धारण्येषु dagdhāraṇyeshu, दावाग्निप्लुष्टवनप्रदेशेषु dāvāgni-plushṭa-vana-pradeśeshu.

दत्त datta, *p.p.* (of दा dā) Given. Extended.

दत्तनृत्योपहारः datta-nṛityopahārah, दत्तं नृत्यम् एवोपहारः (पूजा or पूजोपचारो) यस्य सः—उपढौकनद्रव्यं यस्मै तादृशः—आतिथ्यं ध्वनितं "Hospitality is intended हर्षजनकत्वात् from the causing of joy."

दत्तमार्गः datta-mārgah, परित्यक्तपथः सन्, त्यक्तवर्त्मा सन्, मुक्तमार्गः, न तु निःसारितः "But not driven out."

दत्तहस्ता datta-hastā, दत्तौ हस्तौ यस्यै तादृशी सती—अवलम्बितहस्ता सती. भीरुः स्वभावत्वादबलानां "Timid, from the natural disposition of females."

दत्त्वा dattwā, *ind. p.p.* (of दा dā) Having given.

ददर्श dadarśa, 2 *pret. par.* of दृश् dṛiś, See, behold.

दधान dadhāna, *pres. p. ātm.* (of धा dhā, 3 *cl.* Hold) Having, assuming, possessing. दधानः 1 *c. sin. m.* (धारयन्, दधत्).

दधि dadhi, *s.n.* Curd.

दध्यौ dadhyau, 2 *pret. par.* of ध्यै dhyai, Reflect, think, meditate (चिन्तयामास, चिन्तितवान्, चिन्ताप्रयत्नो बभूव, दुःखपर्याकुलः, निर्वेदवान् बभूव).

दन्तिन् dantin, *s.m.* An elephant (tusked). दन्तिभिः 3 *c. pl.* (हस्तिभिः, गजैः, वनहस्तिभिः "Wild elephants").

दम्पति dampati, *s.m.* Husband and wife. दम्पती 2 *c. du.* (कामिनीकामुकौ kāminī-kāmukau).

दयिता dayitā, *s.f.* A cherished woman or wife.

दयिताजीवितालम्बनार्थम् dayitā-jīvitālambanārtham, दयितायाः (प्रियायाः, कान्तायाः) जीवितस्य (प्राणधारणस्य) अवलम्ब (स्थैर्य) प्रयोजनं—प्रियाप्राणधारणस्योपायं चिकीर्षुः.

दरी darī, *s.f.* A cave, cavern. दरीषु 7 *c. pl.*

दर्प darpa, *s.m.* Pride.

दर्पण darpaṇa, *s.n.* Looking-glass, mirror. दर्पणस्य 6 *c. sin.*

दर्पोत्सेकात् darpotsekāt, दर्पस्य (अहङ्कारस्य) आधिक्यात्, दर्पातिशयात्, अहङ्कारप्राबल्यात् "From the prevalence of egotism."

दर्श्य darśya, *imp. par.* of दृश् dṛiś, See, *causal form.* (दृष्टिविषयतां प्रापय — पादन्यासार्थं प्रकाशय "Make clear, disclose, reveal").

दर्शित darśita, *p.p.* of दृश् dṛiś, *causal form*) Displayed, shewn, exposed to view.

दर्शितावर्तनाभेः darśitāvarta-nābheh, दर्शित (प्रकटित) आवर्त एव (जलभ्रम एव) नाभिर्यस्यास्तस्याः —आवर्त एव (पक्षे "On the supposition or hypothesis, hypothetically") स इव नाभिर्यया. It is said:

अधरस्तनाभ्यन्तरश्रोणीचरणदर्शनैः ।
परिवृत्येक्षितैश्चैव ग्राह्यं तत्राद्यमिङ्गितं ॥

"Through discoveries of the nether lip, bosom, umbilical region, hips, and foot, and also by glances, having turned round, the first hint is there to be taken."

दल dala, *s.m. n.* A leaf.

दलप्रापि dala-prāpi (दलार्हे deserving (fit for) a leaf).

दव dava, A wood, forest. A wood on fire, a forest conflagration.

दवाग्नि davāgni, *s.m.* A wood on fire, the conflagration of a forest. दवाग्निः davāgnih, 1 *c. sin.* (वनाग्निः, अरण्यवह्निः, वनवह्निः, दावानलः—त्वदुपकारकानुपकारकः "The injurer of thy benefactor").

दशन् daśan, *num. common gen. pl.* only, Ten.

दशन daśana, *s.m. n.* A tooth, a tusk.

दशपुर daśapura, *s.m.* Name of a district or city on the other side the Chumbul; Decapolis.

दशपुरवधूनेत्रकौतूहलानां daśapura-vadhū-netra-kautūhalānām, दशपुरनाम्नो नगरविशेषस्य यावत्यः स्त्रियस्तासां लोचनकौतुकानां (नेत्राभिलाषाणां, नयनकौतुकानां). नार्यस्तत्र त्रिविधाः काश्चित् सम्भोगरताः (or सम्भोगासक्ताः)। काश्चित्

प्रोषितभर्तृकाः । काश्चित् मानिन्यः । अत एव बहुवचनं क्रमेण विशेषणमाह । It is said :

किञ्चित् सहासेव सविस्मयेव सभ्रूसुसङ्क्षेपकटाक्षयुक्ता।
स्निग्धा प्रकामं प्रथमैकनिष्ठा शृङ्गारजा दृष्टिरिह प्रदिष्टा ॥

"The look which springs from (born of) love is here described:—It has a little of laughter; as if surprised; accompanied with glances and knitting of the brows; affectionate; spontaneously and solely directed to its object."

दशमुख daśamukha, *s.m.* Name of the ten-faced giant Rāvaṇa.

दशमुखभुजोच्छ्वासितप्रस्थसन्धेः daśamukha-bhujochchhwāsita-prastha-sandheh, दशमुखस्य (रावणस्य) भुजैर् (बाहुभिर्) उच्छ्वासिताः (विश्लेषिताः, उत्क्षिप्ताः, किञ्चिदुत्तोलनेन शिथिलीकृताः) प्रस्थानां (सानूनां) सन्धिभागा यस्य तादृशस्य. According to the legend, Rāvaṇa invited Śiva to his city. Mortified by Śiva's refusal, he unstrung the mountain; which, however, Śiva with his left thumb (वामवृद्धाङ्गुष्ठेन) preserved.

दशा daśā, *s.f.* State, condition (of mankind) (अवस्था सुखदुःखावस्था, देहिनामवस्था dehinām-avasthā).

दशार्ण dasārṇa, *s.m.* Name of a country. दशार्णाः 1 *c. pl.* Dasārna's cultivated tracts, districts, or fields (जनपदविशेषाः, देशविशेषाः).

दान dāna, *s.n.* Giving; gift, donation. दानात् 5 *c. sin.*

दामन् dāman, *s.n.* String, cord; a caul or fillet for confining the hair; a chaplet, wreath, or garland. दाम 2 *c. sin.* (शिरोमाल्यं माला).

दायक dāyaka, *agt.* Giving, bestowing; giver, donor. दायिका 1 *c. sin. f.*

दाह dāha, *s.m.* A conflagration.

दिक्संसक्तप्रविततघनव्यस्तसूर्यातपानि dik-sansakta-pravitata-ghana-vyasta-sūryātapāni, "Where the sunshine is obscured by overspreading clouds, closely packed throughout the sky." The Commentators are all unanimous in regarding this verse as सुगम "Easy," and accordingly have passed it over without making any remark upon it.

दिङ्नाग diṅg-nāga, *s.m.* An elephant of a quarter or point of the compass, one of eight attached to the north, north-east, etc., supporting the globe. दिङ्नागानाम् (दिग्गजानाम्, ऐरावतादीनां).

दिन dina, *s.m. n.* A day.

दिनकर *s.m.* The sun (maker of day).

दिव् div, *s.f.* Heaven, paradise. दिवः 6 *c. sin.*

दिवस divasa, *s.m. n.* A day. दिवसे 7 *c. sin.* दिवसेषु 7 *c. pl.*

दिवसगणनतत्पराम् divasa-gaṇana-tatparām, (इयन्ति दिनानि गतानि इयन्ति सन्तीति गणयन्तीम् Counting—"so many days have passed, so many remain."

दिवसविगमे divasa-vigame (सन्ध्यायां, निशायां, सायंकाले).

दिश् diś, *s.f.* Region, quarter, space. दिशम् 2 *c. sin.* दिशि 7 *c. sin.* दिक्षु 7 *c. pl.*

दीर्घ dīrgha, *adj.* Long. दीर्घान् 2 *c. pl. m.*

दीर्घयामा dīrgha-yāmā, दीर्घाश् (चिरावलम्बिनो) यामाः (प्रहराः) यस्यास् तादृशी.

दीर्घीकुर्वन् dīrghī-kurvan, 1 *c. sin. m.* Lengthening, prolonging (दूरं नयन्, विस्तारयन्, प्रतिशब्देन सम्भावयन् "By reverberation giving being").

दीर्घोच्छ्वासम् dīrghochchhwāsam, (प्रबलोच्छ्वासम्, उष्णोच्छ्वासम्, दीर्घनिश्वासम्, प्रबलोर्ध्वश्वासम्).

दुःख duhkha, *s.n.* Misery, distress. दुःखम् 1 *c. sin.* दुःखदुःख duhkha duhkha, Intense distress. दुःखदुःखेन duhkha duhkhena, 3 *c. sin.* (अतिक्लेशेन, महता कष्टेन, दुःखादपि दुःखेन).

दुकूल dukūla, *s.n.* Wove silk. Fine raiment.

दुर्लभ durlabha, *adj.* Difficult of access, or attainment; unattainable. दुर्लभा 1 *c. sin. f.*

दुर्लभप्रार्थनम् durlabha-prārthanam, दुर्लभा (दुष्प्रापा) प्रार्थना (अभिलषितार्थो) यत्र तादृशं—अप्राप्यमनोरथम् aprāpya-manoratham, असम्भवप्रार्थनायुक्तं asambhava-prārthanā-yuktam.

दूत dūta, *s.m.* Messenger, envoy, news-carrier; these are of three kinds; the first, invested with free and discretionary powers (विसृष्टार्थ); the second, restricted (मितार्थ); the third, the bearer of an edict or command (शासनहारक).

दूर dūra, *adj.* Distant, far, remote. दूरात् 5 *c. sin.*

दूरबन्धुः dūra-bandhuh, दूरे (असन्निधे) बन्धुः (प्रिया) यस्य तथाभूतः—दूरे बन्धुः (बन्धुजनः प्रिया or दयिता) यस्य स तथा—दूरस्थितप्रियः, विप्रकृष्टभार्यः—दूरे बन्धवः (सुहृदो) यस्य तादृशो ऽहं.

दूरभावात् dūra-bhāvāt (दूरात्, दूरदेशावस्थानत्वेन, अनैकट्यात् "From non-proximity").

दूरम् dūram, *sin. n. adverbially,* Far, to a distance.

दूरमुद्धूतपापाः dūram-uddhūta-pāpāh, दूरं (विप्रकृष्टम्) उद्धूतम् (उत्क्षिप्तं utkshiptam, त्यक्तं) पापं यैस् तादृशाः सन्तः—निरस्तकल्मषाः सन्तः—निष्पापाः सन्तः.

दूरवर्ती dūra-vartī (दूरस्थः, व्यवहितः).

दूरसंस्थ dūra-sanstha, *adj.* Sojourning far away. दूरसंस्थे 7 *c. sin. m.* (वियुक्ते सति, विदेशस्थे, देशकालव्यवहिते "Separated by place and time").

दूरीभूत dūrī-bhūta, *adj.* Become distant, removed far away. दूरीभूतम् 2 *c. sin. m.* दूरीभूते 7 *c. sin. m.* (विप्रकृष्टे सति—दूरस्थिते).

दूर्वा dūrvā, *s.f.* Bent grass, commonly Dūb.

The flowers, in their perfect state, are amongst the loveliest objects in the vegetable world, and appear, through a lens, like minute rubies and emeralds in constant motion from the least breath of air. It is the sweetest and most nutritious pasture for cattle; and its usefulness, added to its beauty, induced the Hindus, in their earliest ages, to believe that it was the mansion of a benevolent nymph. Even the Veda celebrates it; as in the following text of the Atharvan; May Dūrvā, which rose from the water of life, which has a hundred roots and a hundred stems, efface a hundred of my sins, and prolong my existence on earth for a hundred years.—Sir W. Jones' *Select Indian Plants.*

दृषद् drishad, *s.f.* Stone, rock. दृषदि 7 *c. sin.* (प्रस्तरे, पाषाणे, कस्याञ्चिच्छिलायां "On a certain stone").

दृष्ट drishṭa, *p.p.* (of दृश् dris) Seen, reviewed, beheld, regarded; appearing. दृष्टः 1 *c. sin. m.* दृष्टे 7 *c. sin. m. n.*

दृष्टभक्तिः drishṭa-bhaktih, दृष्टा (अवलोकिता) भक्तिः (सेवा) यस्य तादृशः सन्.

दृष्टि drishṭi, *s.f.* Look, glance. Sight, seeing; vision. The eye. दृष्टिः 1 *c. sin.* दृष्टिम् 2 *c. sin.* दृष्ट्या drishṭyā, 3 *c. sin.* दृष्टीः 2 *c. pl.* (लोचनानि).

दृष्टिपात drishṭi-pāta, *s.m.* A look, glance. दृष्टिपातान् 2 *c. pl.* (कटाक्षान्).

दृष्टोच्छ्रायः drishṭochchhrāyah (दृष्ट उच्छ्राय (उच्चैस्त्वं or उन्नतिर्) यस्य स एवम्भूतः सन्—वीक्षितोन्नतिः, दृष्टगमनः—दृष्टोत्साहः सन्).

दृष्ट्वा drishṭwā, *ind. p.p.* (of दृश् dris) Having seen (विदित्वा Knowing).

देव deva, *s.m.* A god. Śiva, Mahādeva. देवम् 2 *c. sin.* देवानाम् 6 *c. pl.*

देवदारु deva-dāru, *s.m.* A species of pine.

देवपूर्वम् deva-pūrvam (देवशब्दपूर्वं यस्य स देवपूर्वस् तं देवगिरिं—कार्त्तिकेयनिवासस्थानपर्वतं—यथा हिरण्यपूर्वं कशिपुं प्रचक्षते इति हिरण्यकशिपुरिति).

देश deśa, *s.m.* Place, country, region. देशाः 1 *c. pl.* देशान् 2 *c. pl.*

देहली dehalī, *s.f.* The threshold of a door, the lower part of the wooden frame of a door, or a raised terrace in front of it. द्वारशाखा "The leaf of a door." गृहद्वारकाष्ठं देहल्यां, गृहद्वारि, अङ्गने. तदधिष्ठातृदेवतापूजार्थं--पथिकागमनार्थं विरहिण्या देहल्यां पूज्यते इति स्त्रीणां स्यादाचारः—विरहिणीभिर्देहली पूज्यते इति स्त्रीणामाचारः.

देहलीमुक्तपुष्पैः dehalī-mukta-pushpaih (देहल्यां मुक्तैः (क्षिप्तैः) पुष्पैः (कुसुमैः)—पूजाविन्यस्तैः).

दैन्य dainya, *s.n.* Feebleness, weakness; a poor, low, and pitiable condition. दैन्यम् 2 *c. sin.* (शोच्यावस्थत्वम्, अप्रकाशं, विरहदौर्गत्यं, विच्छायतां "Dimness," "absence of lustre").

दैव daiva, *s.n.* Destiny, fate, fortune.

दैवगत्या daiva-gatyā (दैववशेन, दैववशतः).

दोष dosha, *s.m.* Spoil, damage, injury; soilure (मलिनता), dampness, mildew (आर्द्रता आर्द्रविलिप्तता), disfiguration (वैरूप्य). दोषम् 2 *c. sin.*

दोहद dohada, *s.n.* A wish, longing desire (particularly of a pregnant woman).

दोहदच्छद्मना dohada-chchhadmanā (दौर्हृदव्याजेन, इच्छाकपटेन).

द्योतिन् dyotin, *agt.* Shining. द्योतिभिः 3 *c. pl. m.*

द्रक्ष्यसि drakshyasi, 2 *fut. par.* of दृश् driś, See (अवलोकयिष्यसि Thou wilt look down upon).

द्रुत druta, *p.p.* (of द्रु dru) Dissolved, melted. Quick, swift. द्रुतम् 2 *c. sin. n.* Also used adverbially (क्रियाविशेषणं) Rapidly, quickly, swiftly, with haste (सत्वरं).

द्रुततर drutatara (*compar.* of द्रुत), Quicker, swifter.

द्रुततरगतिः drutatara-gatih (लघुतरगतिः, शीघ्रगतिः, शीघ्रतरगमनः सन्, अतिशयेन सत्वरगमनः, मुक्तवर्षणेन लाघवात् क्षिप्रगमनः सन्).

द्रुम druma, *s.n.* A tree. द्रुमान् 2 *c. pl.* द्रुमाणाम् 6 *c. pl.*

द्वन्द्व dwandwa, *s.n.* A pair, couple of animals (male and female). द्वन्द्वैः 3 *c. pl.*

द्वार dwāra, *s.n.* A door, gate, or rather the door or gateway; a passage, entrance. द्वारम् 2 *c. sin. n.*

द्वारोपान्ते dwāropānte (द्वारस्य उपान्ते (समीपे) द्वारपक्षद्वये,द्वारदेशसमीपे,बहिर्द्वारसमीपभित्तौ).

द्वि dwi, *s.m. numeral*, Two.

द्वितीय dwitīya, *adj.* Second. **द्वितीयम्** 2 *c. sin. n.*

द्विरद dwi-rada, *s.m.* An elephant (two-tusked).

ध dh, dental, as in "adhere."

धन dhana, *s.n.* Wealth, riches, money.

धनपति dhana-pati, *s.m.* Kuvera, god of riches. **धनपतेः** 6 *c. sin.*

धनपतिगृहादुत्तरेण dhanapati-gṛihād uttareṇa, धनपतेः (कुवेरस्य) गृहादुत्तरेण (उत्तरदिग्वर्ति).

धनपतिसखम् dhanapati-sakham, धनपतेः (कुवेरस्य) सखा धनपतिसखस् तं त्रिलोचनं देवं (कुवेरमित्रं, तत्पूर्यास्थायित्वेन तत्र क्रीडमानं).

धनुःखण्ड dhanuh-khaṇḍa, *s.n.* A bow; the stick or horns of a bow. **धनुःखण्डम्** 1 *c. sin.* (शक्रधनुः शुभशंसि "Indra's bow announcing good luck").

धनुष् dhanush, *s.n.* A bow.

धनेश dhaneśa, Lord of wealth, Kuvera. **धनेशः** 1 *c. sin.*

धन्वन् dhanwan, *s.m. n.* A bow.

धातु dhātu, *s.m.* A mineral, fossil; as vermilion (हिङ्गुल), yellow orpiment (हरिताल), red arsenic (मनःशिला).

धातुरागैः dhātu-rāgaih (गिरिकादिरागैः गैरिकादिरसैः).

धातृ dhātṛi, *s.m.* Brahmā, the Creator. **धातुः** 6 *c. sin.* (विश्वसृजः, ब्रह्मणः, विधातुः). The Commentary here gives copious quotations from the Sāmudrak science, in which the constituent parts of female beauty are sufficiently enlarged upon, and concludes thus: एतच्च सर्वमुत्तमस्त्रीणां लक्षणं प्रतिपादितं ग्रन्थगौरवादप्रस्तुतत्वाच्च नेह लिखितं.

"And all this is laid down as the characteristic of superior women; but it is not written here for the sake of not enlarging the book, and from its irrelevancy."

धामन् dhāman, *s.n.* A house, dwelling, abode. A temple, fane, sanctuary. **धाम** 2 *c. sin.* (आयतनं, गृहं, भुवनं). न केवलं भक्तिस्थानं किन्तु विलासस्थानमपि "Not merely a place of worship, but a place of amusement also."

धारयत् dhārayat, *pres.p.par.* of **धृ** dhṛi, 10 *cl.* Bear, carry, have, possess, support, sustain. **धारयन्ती** 1 *c. sin. f.* (बिभ्रती, वहन्ती सती). **धारयेथाः** *pot.*

धारा dhārā, *s.f.* A hard shower falling in large drops or hail. The ring or circumference of a wheel. **धाराभिः** 3 *c. pl.*

धारापातैः dhārā-pātaih (धारावृष्टिभिः, धाराणां पातैः).

धारिन् dhārin, *agt.* Holding, containing. **धारिणः** 1 *c. pl. m.*

धार्तराष्ट्र dhārtarāshṭra, *s.m.* A son or descendant of Dhṛitarāshṭra (a patronymic). **धार्तराष्ट्राः** 1 *c. pl.*

धीर dhīra, *adj.* Deep (sound), grave. Silent, reticent.

धीरता dhīratā, *s.f.* Reserve (धैर्य, धीरत्व), refusal. Unwillingness to speak, silence, reticence. **धीरताम्** 2 *c. sin.* (अवाचालतां).

धीरस्तनितवचनैः dhīra-stanita-vachanaih (मन्द्गर्जितरूपवाक्यैः—मन्द्गर्जितवाक्यः सन्—प्रबलशब्दमकुर्वन्). Some take **धीर** as the vocative, हे धीर (हे सावधान "O attentive!")

धुन्वत् dhunwat, *pres. p. par.* of **धु** dhu, 5 *cl.* Shake. **धुन्वन्** 1 *c. sin. m.* (कम्पयन् सन् kampayan san).

धूत dhūta, *p.p.* (of **धू** dhū) Shaken, agitated, fanned.

धूतोद्यानं dhūtodyānam (कम्पितोद्यानं, कम्पितोपवनं, कम्पितारामं, कम्पितक्रीडोपवनम् इति धाम्नो विशेषणं "An epithet of the temple"—धूतोद्यानत्वेन वायोर्मान्द्यं सूचितं शैत्यं व्यक्तमेव.

धूप dhūpa, *s.m.* Incense; the aromatic vapour that proceeds from the combustion of any fragrant gum or resin, the use of which is authorized by Scripture. **धूपैः** 3 *c. pl.*

धूम dhūma, *s.m.* Smoke, fume (अग्निजो लोचनकटुः "Sprung of fire, pungent to the eye." वह्निकार्यविशेषः "A particular effect of fire"). **धूमः** 1 *c. sin.*

धूमोद्गारानुकृतिनिपुणाः dhūmodgārānukṛiti-nipuṇāh (धूमस्य (कृष्णागुरुधूपस्य)—धूमस्योद्गारो (निःसरणं) तस्यानुकृतिर् (अनुकारस्) तन्निपुणाः (कुशलाः, विचक्षणाः, प्रवीणाः)—धूमवदतिनिभृतरूपत्वं "Extreme subtileness of form, like smoke").

धूर्त dhūrta, *s.m.* A rogue, knave, cheat, gamester.

धृत dhṛita (*p.p.* of **धृ** dhṛi) Held, detained. Worn, Borne. **धृतम्** 2 *c. sin. n.*

धैर्य dhairya, *s.n.* Firmness, steadiness, inflexibility. Reserve. Stoicism. **धैर्यात्** 5 *c. sin.* (धीरत्वात्, प्रवेशमान्द्यात्, अविकारित्वात्, आशयज्ञानपाण्डित्यात्).

धौत dhauta, *p.p.* (of **धाव** dhāv) White, bright; silvered, shining (**निर्मल, उज्ज्वल** "Radiant," **प्रक्षालित** "Bathed," **निरस्ततमोमल** nirasta-tamo-mala, "Thrown off the filth of darkness").

धौतापाङ्गम् dhautāpāngam, **धौत:** (**संसृष्टो -तिसु-क्लीभूतो**) **-पाङ्गो** (**नेत्रान्तो**) **यस्य तादृशं**—(**सुक्लीभूतनेत्रान्तं—उज्ज्वलीकृतनेत्रान्तं**).

ध्यास्यन्ति dhyāsyanti, 2 *fut. par.* of **ध्यै** dhyai, Think upon, or care about (**चिन्तयिष्यन्ति, स्मरन्ति, मनसि करिष्यन्ति, उत्कण्ठयिष्यन्ति**).

ध्वनति dhwanati, *pres. par.* of **ध्वन** 1 *cl.* Echo, reverberate.

ध्वनि dhwani, *s,m.* Sound, noise, roar. **ध्वनि:** 1 *c. sin.* **ध्वनिम्** 2 *c. sin.* **ध्वनिभि:** 3 *c. pl.* (**गर्जितै:**).

ध्वनित dhwanita, *p.p.* (of **ध्वन**) Sounded, making a noise. Intimated, rhetorically expressed.

न n, dental, as in "no."

न na, *ind.* No, not, neither, nor. **न न** na na imply an affirmative. **द्वौ निषेधौ** (or **द्वौ नञौ**) **प्रकृतमर्थं गमयत इति** "Two negatives (two nots, or two noes) convey an affirmative sense."

नख nakha, *s.m.* Nail, claw, talon (of man, bird, or beast). **नखेन** 3 *c. sin.*

नखपद nakha-pada, *s.n.* A mark with the nail, nip, scratch; soreness caused by nipping and pinching.

नखपदसुखान् nakhapada-sukhān, **नखपदानां** (**नखक्षतानां**) **सुखान्** (**सुखकारिण:, सुखजनकान्**)—**नखक्षतसुखहेतून्—शृङ्गारावसरे रमणदत्तनखाघातपीडापनोदकान् — नखपदानि पाकोन्मुखत्वात् सन्तापयन्ति**. Some Commentators read it in the sense of **नखपदवत् सुखान्** (**सुखजनकान्**) pleasurable as the scratching [nipping or tickling] of [a lover's] nails; others, on the contrary, understand the phrase to mean "soothing to the scratches or painful sores left by the lover's nails," threatening suppuration. In the Editor's opinion, the learned Translator has misapprehended the poet's meaning, presuming the Commentators to be correct.

नग naga, *s.m.* A mountain (not going).

नगनदी naga-nadī, *s.f.* Name of a river (mountain-river).

नगनदीतीरजातानि naga-nadī-tīra-jātāni, **नगनद्या:** (according to some **नवनद्या:** Of the new river, or **वननद्या:** Of the forest-river) **तीरे** (**कूले**) **जातानि** (**उत्पन्नानि, स्वयंरूढानि** "Self-grown")—(**पर्वतनदीतीरसम्बन्धानि**).

नगेन्द्र nagendra, *s.m.* Chief of mountains, *i.e.* Kailāsa. **नगेन्द्रम्** 2 *c. sin.*

नचिरेण nachireṇa, Speedily, shortly (**सद्य एव**).

नदति nadati, and **नदन्ति** nadanti, *pres. par.* of **णद** ṇad, 1 *cl.* Cry, utter a sound, sing (**शब्दायते, व्याहरति**).

नदी nadī, *s.f.* A river. **नद्य:** 1 *c. pl.*

नदीवीचिषु nadī-vīchishu (**सरित्तरङ्गेषु** sarit-taraṅgeshu, **सरित्कल्लोलेषु** sarit-kalloleshu).

न न na na, Not, not, implying a strong affirmative; **न न पतन्ति** na na patanti, is rendered by **अपि तु पतन्त्येव** But they fall indeed. **द्वौ निषेधौ प्रकृतमर्थं गमयत इति वृद्धा:**.

"Two negatives convey an affirmative signification," say the ancients. According to some it means, "Not having ever seen, he (*i.e.* the Cloud) will not know."

ननु nanu, Certainly, surely. A particle of interrogation. How? What? **ननु न** Do (I) not? can (I) not?

नभस् nabhas, *s.n.* Sky, air. The month Śrāvaṇa, the rains or rainy season. **नभसि** 7 *c. sin.* (**श्रावणे, आकाशे, वर्षाकाले, व्योम्नि, खे**).

नमित namita, *p.p.* (of **णम** ṇam, *caus. form*) Bowed, bent, weighed down. **नमित:** 1 *c. sin. m.*

नम्र namra, *adj.* Bent, bowed, crooked, curved, inclined. **नम्र:** 1 *c. sin. m.* **नम्रा** 1 *c. sin. f.*

नयन nayana, *s.n.* The eye. **नयनम्** 1 *c. sin.* **नयनै:** 3 *c. pl.* (for **नयनपातै:** nayana-pātaiḥ, "With glances"). This is said to be **उपचारात्** "From a form of speech" (as an ellipse).

सव्यनेत्रं स्फुरत् स्त्रीणां शंसति प्रियमङ्गलं ।
वामभागश्च नारीणां पुंसां श्रेष्ठस्तु दक्षिण: ॥

"The left eye of women throbbing, bodes good luck to a lover. The left side of women and the right side of men is best."

नयनविषय nayana-vishaya, *s.m.* Range of the eye, eyesight. **नयनविषयम्** nayana-vishayam, 2 *c. sin.* (**चक्षुर्गोचरं, लोचनगोचरं, दृष्टिपथं, दृग्गोचरीभवति, सूर्योदयं यावत्** "Until sunrise").

प्रात:काले हि देवालये पटहो वाद्यते

"For in the morning a drum is sounded in the temple."

नयनसलिल nayana-salila, *s.n.* A tear (water of the

eye). नयनसलिलम् 1 *c. sin.* नयनसलिलैः 3 *c. pl.* (अश्रुभिः).

नयनसलिलोत्पीडरुद्धावकाशाम् nayana-salilotpīḍa-ruddhāvakāśām, नयनसलिलस्योत्पीडनेन (रोदनजलोत्पीडनेन) रुद्धो ऽवकाशो (ऽवलोकनविषयो) यस्यास्ताम्—नायिकाविशेषणं "A characteristic of a mistress." Some render उत्पीड by प्राचुर्यं or समूह "Abundance, copiousness."

नयनसुभगम् nayana-subhagam (दृष्टिप्रियं, लोचनानन्ददायकं, लोचनाभिरामं, प्रीतिजनकं).

नरपति nara-pati, *s.m.* A king, sovereign, lord of men.

नरपतिपथ narapati-patha, *s.m.* A royal road, forty cubits broad. नरपतिपथे 7 *c. sin.* (राजवर्त्मनि or राजपथे "In King-street," "In the King's highway").

नर्तयेथाः nartayethāh, *pot. par.* (of नृत nṛit, Dance, *caus. form.*) Cause to bound or caper. नर्तित *p.p.* Made to dance, induced to caper. नर्तितः 1 *c. sin. m.* (नृत्यं कारितः).

नलिन nalina, *s.n.* A lotus or water-lily. नलिनैः 3 *c. pl.*

नलिनी nalinī, *s.f.* An assemblage of lotus-flowers. This word is equivalent to पद्मिनी padminī, which also means a woman of one of the four classes into which, by erotic writers, the sex is distinguished; the first and most excellent. The नलिनी nalinī is here represented as the खण्डिता khaṇḍitā of the sun, her नायक nāyaka. नलिन्याः 6 *c. sin.*

नव nava, *adj.* New, fresh, recent.

नवकुरुवकम् nava-kuruvakam (अपर्युषितम्, अम्लानपुष्पं, प्रत्ययकुरुवककुसुमं). अनेन वसन्त उक्तः By this, the vernal season is spoken of.

नवजलकणैः nava-jala-kaṇaih (नूतनतोयविन्दुभिः nūtana-toya-vindubhih).

नवन् navan, *num. pl.* only, Nine. नव 1 *c.*

नवशशिभृत् nava-śaśi-bhṛit, *s.m.* Śiva (from नवशशिन् nava-śaśin, The new moon, and भृत् bhṛit, Bearing). नवशशिभृता 3 *c. sin.* (चन्द्रधारिणा महादेवेन, भगवता चन्द्रशेखरेण, शशिखण्डशेखरेण).

नाग nāga, *s.m.* An elephant.

नागर nāgara, *adj.* Town-bred. *s.m.* A citizen. A libertine; any one addicted to the voluptuous habits prevailing in cities. नागराणाम् 6 *c. pl.* (नगरभवानां, नागरिकलोकानां, पौराणां, विदग्धानां, नगराद्भिसारवतां स्त्रीपुंसानां पुंसां?).

नाभि nābhi, *s.m. f.* The navel. Musk (the clots or pods of which are expressed from the navel by the musk-deer). नाभिः 1 *c. sin.* नाभेः 6 *c. sin.*

नाभिगन्धैः nābhi-gandhaih (नाभ्यवयवगन्धैः, मृगमदगन्धैः, कस्तूरीगन्धैः, कस्तूरिकापरिमलैः).

नाम nāma, *ind.* By name, called, namely.

नामन् nāman, *s.n.* A name. नाम्ना 3 *c. sin.*

नाल nāla, *s.m. n.* A hollow or tubular stalk; the stalk of the water-lily, etc. नालैः 3 *c. pl.*

नि ni, *prep.* In, un.

निःशब्द niḥśabda, *adj.* Voiceless, silent. निःशब्दः 1 *c. sin. m.* (शब्दरहितः, निर्गर्जितः, किञ्चिदवदन्नेव kinchid avadan n eva "Not speaking aught").

निःश्वास niḥśwāsa, *s.m.* Breathing out, expiration; sighing. निःश्वासेन 3 *c. sin.* (नासापुटनिर्गतेन वायुना nāsā-puṭa-nirgatena vāyunā).

निकष nikasha, *s.m.* The touchstone.

निक्षिप्य nikshipya, *ind. p.p.* (of क्षिप kship, Throw, with नि) Having placed, taken up, fixed, or laid (समारोप्य, स्थापयित्वा, वादनार्थं संस्थाप्य).

निखात nikhāta, *p.p.* (of खन khan, with नि) Fixed in the ground (stake), planted, set up (flagstaff).

निखिल nikhila, *adj.* All, entire, complete. निखिलम् 1 *c. sin. n.* (सर्वं, समस्तं).

निचुल nichula, *s.m.* A plant commonly called Hijjal. It bears a scabrous nut, convex on one side, angled on the other. निचुलात् 5 *c. sin.*

नितम्ब nitamba, *s.m.* The buttocks or posteriors in general; or, as it is sometimes applied, the circumference of the hip and loins.

नित्य nitya, *adj.* Constant, continual; daily.

निद्रा nidrā, *s.f.* Sleep, slumber. निद्राम् 2 *c. sin.*

निधि nidhi, *s.m.* A treasure. निधयः 1 *c. pl.*

निनाद nināda, *s.m.* Noise, sound. निनादः 1 *c. sin.*

निपतति nipatati, *pres. par.* of पत pat, 1 *cl.* Fall, with नि ni. मूर्च्छिता सती भूमौ गात्रं पातयिष्यति—अतिदैन्यात् पतिष्यति. According to some, निपतति is the *ablat. absolute*, agreeing with आलोके (त्वदीयच्छायामण्डले). Some say she will not fall from fainting, but on the occasion of the rainy season वर्षाकाले; as Bhāravi says:

अविज्ञाते ऽपि बन्धौ हि बलात् प्रह्लादते मनः।

"For the heart mightily rejoices although the friend be not recognized [be not there to share the joy ?]."

निपातयत् *pres. p. causal form.* of पत pat, Fall, with नि. निपातयन्त्यः 1 *c. pl. f.*

निपुण nipuṇa, *adj.* Clever, skilled, well-versed; adept. निपुणाः 1 *c. pl. m.* (कुशलाः, विचक्षणाः, योग्याः).

निभ nibha, *in comp.* Resembling. निभाम् 2 *c. sin. f.*

निभृत nibhṛita, *adj.* Lonely, solitary. Silent. निभृते 8 *c. sin. f.* (निःशब्दे, रसिके). *ind.* In private, in solitude.

निम्न nimna, *adj.* Deep, depressed, sunk.

निम्ननाभिः nimna-nābhih, निम्ना (नता, गम्भीरा) या नाभिर् यस्यास् or सा तादृशी—(नतनाभिः—गभीरनाभी).

नियत niyata, *p.p.* (of यम yam, Restrain, with नि ni) Restricted; fixed, settled, constant, permanent.

नियतवसतिम् niyata-vasatim, नियता वसतिर्यस्य तं (सन्निहितं, नित्यवासिनं, स्थिरावस्थानं, निश्चलनिवासं, कृतनिरन्तरावस्थानं, सततावस्थायिनं)—एतेनावश्यदृश्यत्वं ध्वनितं "By this, the absolute necessity of his being seen [visited] is intimated."

नियमन niyamana, *s.n.* Humiliation, coercion.

निर् nir, *prep.* Out, without.

निरञ्जन niranjana, Free from passion or sadness (from नि ni, *neg.*, and रञ्जन ranjana, Affection; or from निर् nir, Without, and anjana, Collyrium, *figur.* Darkness). निरञ्जनम् 2 *c. sin. n.*

निर्दय nirdaya, *adj.* Unmerciful, pitiless, ruthless. Close (hug), tight (embrace).

निर्दयाश्लेषहेतोः nirdayāśleshа-hetoh (गाढालिङ्गननिमित्तं—निविडालिङ्गननिमित्तं).

निर्दिशत् nirdiśat, *pres. p. par.* of दिश् diś, 6 *cl.* Shew, point, with निर् nir, Out. निर्दिशन्तः 1 *c. pl. m.* (उपदिशन्तः, कथयन्तः, दर्शयन्तः).

निर्मित nirmita, *p.p.* (of मा mā, Measure, with निर् nir) Meted out, made, fabricated, constructed, built.

निर्विघ्न nirvighna, *adj.* Unobstructed.

निर्विनोद nirvinoda, *adj.* Void of solace, destitute of everything that might divert the mind from care. निर्विनोदाम् 2 *c. sin. f.* (निर्व्यापाराम्—अविद्यमाननिशाकर्तव्यसौरतां). It is said:

उन्निद्राया रुदत्याश्च रात्रिर्वर्षशतोपमा ।

"The night of a female, sleepless and weeping, is equal to a hundred years."

निर्विन्ध्या nirvindhyā, *s.f.* Name of a river, issuing, as the word implies, from the Vindhya (विन्ध्यान्निर्गता); and hence called विन्ध्यसुता Vindhya's daughter. निर्विन्ध्यायाः 6 *c. sin.*

The poet has endowed this river with the peculiar attributes of a mistress, minutely describing her girdle, her tripping pace, and her umbilical whirlpool.

निर्विशेः nirviśeh, *pot.* of विश् viś, 6 *cl.* Enter, with निर् nir, Arrive at; obtain, enjoy (उपभुङ्क्ष्व, उपभोगय). निर्वेक्ष्यावः nirvekshyāvah, 2 *fut.* (उपभोक्ष्यावहे, उपभोक्ष्यावः, सम्पादयिष्यावः).

निवृत्त nivṛitta, *p.p.* (of वृत vṛit, Become, with नि ni) Returned, ceased, desisted. निवृत्तः 1 *c. sin. m.*

निश् niś, *s.f.* Night. निशि 7 *c. sin.*

निशीथ niśītha, *s.n.* Midnight. निशीथे 7 *c. sin.* (अर्धरात्रौ, अर्धरात्रे).

निश्शब्द niśśabda, Voiceless, dumb, silent, mute. निश्शब्दः niśśabdah, 1 *c. sin. m.* (शब्दरहितः, निर्गर्जितः, किञ्चिदवदन्नेव, शब्दमकृत्वापि).

निश्श्वास niśśwāsa, *s.m.* A sigh. निश्श्वासेन 3 *c. sin.* (नासापुटनिर्गतेन वायुना). निश्श्वासानाम् 6 *c. pl.* (श्वासवातानाम्, नासानिश्वासानां).

निषण्ण nishaṇṇa, *p.p.* of षद् shad, Sit, with नि ni) Seated, perched, rested, reclining. निषण्णः 1 *c. sin. m.* (विश्रामसुखाय कृतावस्थितिः सन्, कृतावस्थानः, स्थितः, कृतवासः सन्—उपविष्टः सन्).

निषेध nishedha, *s.m.* Prohibition, negation, forbidding, denial, refusal.

निष्पतन्ति nishpatanti, *pres. par.* of पत pat, 1 *cl.* Fall, with निर् nir, Out (निःसरन्ति, निष्क्रामन्ति, निर्गच्छन्ति, वहिर्भवन्ति).

निष्फल nishphala, *adj.* Fruitless, useless, unprofitable.

निष्फलारम्भयत्नाः nishphalārambha-yatnāh, निष्फले (फलशून्ये or अयोग्ये) आरम्भे (कर्मणि) यत्नः (कर्तव्यतानिश्चयो) येषां एवम्भूताः के (जनाः).

निस्यन्दमान nisyandamāna, *pres. p. ātm.* (of स्यन्दि with नि ni) Trickling, flowing, oozing, issuing.

निस्स्यन्द nissyanda, *s.m.* A dropping, distilling, dripping, trickling.

निहित nihita, *p.p.* (of धा dhā, Hold, with नि ni) Laid, fixed, lodged, deposited, placed, treasured up, kept (निक्षिप्त, आरोपित, स्थापित, अर्पित). निहितात् 5 *c. sin. m.* निहितम् 2 *c. sin. n.* निहितैः 3 *c. pl. n.*

निह्राद nihrāda (by some निर्ह्राद nirhrāda), *s.m.* Sound, depth of sound, echo, peal (शब्दगाम्भीर्य).

निह्रादिन् nihrādin (or **निर्ह्रादिन्**), *adj*. Sounding, pealing, echoing. **निह्रादी** nihrādī, 1 *c. sin. m.* (प्रतिध्वनिमत्त्वात् गम्भीरशब्दवान्—प्रतिध्वानयुक्तः).

नीचैराख्यम् nīchair-ākhyam, **नीचैर्नामानम्**, अप्रसिद्धनामानं "Unknown by name." वामनगिरिम् "Dwarf-mountain." खर्वाख्यं "Dwarf-named."

नीचैस् nīchais, *ind*. Down, downwards, below, underneath. Low, dwarfish (वामनगिरिं vāmana-girim —खर्वाख्यं "Called dwarf").

नीड nīḍa, *s.m. n.* A nest (वास "House, dwelling").

नीडारम्भे nīḍārambhe (नीडानां तु वासारम्भे, कुलायकरणे).

नीत nīta, *p.p.* (of णी ṇī) Brought, conducted. Reduced. Passed. **नीताः** 1 *c. pl. m.* **नीता** 1 *c. sin. f.* (प्रापिता, अतिवाहिता, गमिता, यापिता).

नीत्वा nītwā, *ind. p.p.* (of णी ṇī, Lead) Having passed (गमयित्वा, प्रापयित्वा, अतिक्रम्य).

नीप nīpa, *s.m.* The kadamba-tree. **नीपम्** 2 *c. sin.*

"The Kadamba-flower, when full-blown, is invested with projecting anthers, like the erect prickles of a hedgehog. In the neuter, the blossoms are denoted."

It is said:

पद्मादीनामकाले ऽपि समुत्पत्तिस्तु वीक्ष्यते।
यत्तु वर्षाभवं द्रव्यं प्रायस्तदन्यदा भवेत्॥

"The growth of lotuses, etc., is observed even out of season; but whatever thing is produced in the rains, will, in general, be found at any other time."

अतो वर्षाभवमिति नीपमलकायां सर्वकाले भवतीति.

Hence, by "Growing in the rains," it is implied that the Kadamba in every season is found at Alakā."

नील nīla, *adj*. Blue. **नीलम्** 2 *c. sin. n.* अतिगाम्भीर्यत्वात् "From greatness of depth," कृष्णवर्णतया भासमानं "Shining through blueness of colour."

नीलकण्ठ nīlakaṇṭha, *s.m.* A peacock (blue-neck). **नीलकण्ठः** 1 *c. sin.* (मयूरः).

नीवी nīvī, *s.f.* A cloth round a woman's waist, or the ends of the cloth passed round the loins, so as to hold the whole together; on being loosed, the lower members are exposed; a petticoat; drawers worn by women. वस्त्रग्रन्थि "Knot of a garment." स्त्रीजघनस्थवस्त्राञ्चलग्रन्थि strī-jaghanastha-vastrāñchala-granthi).

नीवीबन्धोच्छ्वसितशिथिलम् nīvī-bandhochchhwasita-sithilam, नीव्या बन्धो (गाढत्वं or बन्धनं) नीवीबन्धः तस्योच्छ्वसितेन (त्रुटनेन) शिथिलं (गलत् or गलितप्रायं)—नीवीबन्धस्य (कटीवस्त्रामोचकरज्जुविशेषस्य kaṭī-vastrāmochaka-rajju-viseshasya) उच्छ्वसितेन (क्रीडार्थमोचनेन) शिथिलं (श्लथम्).

नुदति nudati, *pres. par.* of णुद् 6 *cl.* Send, drive, propel (प्रेरयति).

नूनम् nūnam, Assuredly, certainly. Perhaps, probably, it may be, haply (शङ्के "I apprehend, suspect." अहमेवं मन्ये "I thus think").

नृ nṛi, *s.m.* A man. **नृणाम्** 6 *c. pl.*

नृत्य nṛitya, *s.n.* Dancing, a dance. (There is a kind of dance with violent and frantic gesticulation, practised by the god Śiva and his votaries. It is called Tāṇḍava, from the inventor Taṇḍu, one of Śiva's doorkeepers, and an original teacher of the arts of dancing and mimicry.) In the book entitled नृत्यसर्वस्व we read:

वीणां धृत्वा तु ये कुर्युर्नृत्यं तद् दैशिकं भवेत्॥

"The dancing which they perform, holding a lute, is called Daiśika."

नृत्यारम्भे nṛityārambhe, नृत्यस्य (नर्तनस्य) आरम्भे (उपक्रमे),(नटनोपक्रमे,ताण्डवारम्भे,नाट्यसमये)—नृत्यारम्भे प्रतिदिनं रुधिरार्द्रगजाजिनावलोकनेन तस्या उद्वेग आसीत्। तत्र त्वयि गजाजिनत्वप्रपन्ने शान्तोद्वेगस्तिमितनयनत्वम् अतस्त्वं भवान्या दृष्टभक्तिः—महादेवः सद्यःकृत्तगजचर्म पश्चाद्देशे समुत्क्षिप्य सन्ध्यायां ताण्डवं आरभते तत्र भगवती बीभत्सबुद्ध्या सोद्वेगा भवति. तत्र त्वयि तत्क्रियाकारिणि सति नागाजिनेच्छापगमेन बीभत्साभावात् प्रीता सती तव तादृशरूपदर्शनेन विस्मयस्तिमितनेत्रा सती त्वां प्रेक्षिष्यते इति एतेनोभयोराराधनेन धर्मः सूचितः. गजासुरमर्दनानन्तरं भवान् महादेवस् तदीयमार्द्राजिनं भुजमण्डलेन बिभ्रत् ताण्डवं चकारेति प्रसिद्धिः.

नेतृ netṛi, *agt*. Leading; a leader, conductor, guide. **नेत्रा** 3 *c. sin. m.* (प्रेरकेण, पश्चात्पातिना—सारथिना "Charioteer").

नेत्र netra, *s.n.* An eye.

नेत्रकौतूहलानाम् netra-kautūhalānām (नेत्राभिलाषाणाम्).

नेमि nemi, The circumference, ring or outer circle of a wheel.

नेय neya, *fut. p.p.* (of णी ṇī) To be brought. **नेयम्** 1 *c. sin. n.* (प्रापणीयम्).

नेष्यन्ति neshyanti, 2 *fut. par.* of **णी** ṇī, Bring, reduce (**प्रापयिष्यन्ति**).

नैदाघ naidāgha, *adj.* Scorching, peculiar to the hot season, called **निदाघ** nidāgha (May-June). **नैदाघम्** 2 *c. sin. m.* (**ग्रीष्मकालीनं, निदाघकालोत्पन्नं, वैश्वानरं**).

नैश naiśa, Nightly, nocturnal. **नैशः** 1 *c. sin. m.* **रात्रिसम्बन्धी, निशिभवः, निशाभिसारस्य** (**पन्थाः**).

नौ nau, 6 *c. du.* of **अस्मद्** asmad, I (**आवयोः** āvayoh, **युष्मदस्मदोः** yushmad-asmadoh).

न्यस्त nyasta, *p.p.* (of **अस** as, Throw, with **नि** ni) Thrown, placed, laid; leaning, resting. **न्यस्तम्** 1 *c. sin. n.* **न्यस्ते** 7 *c. sin. n.* (**समर्पिते, आरोपिते, स्थापिते**).

न्यस्य nyasya, *ind. p.p.* (of **अस** as, Throw, with **नि** ni) Having placed (**न्यासं कृत्वा, निचिप्य**).

न्यास nyāsa, *s.m.* A placing, setting, laying, or depositing. Impress, stamp, mark. **न्यासम्** 2 *c. sin.*

प p, as in "pear," "reap."

पक्क pakwa, *p.p. irreg.* (of **पच** pach) Ripened; ripe, mature.

पक्कता pakwatā, *s.f.* Ripeness, maturity.

पक्कविम्बाधरौष्ठी pakwa-vimbādharaushṭhī, **पक्कविम्बवत् अधरस्य ओष्ठस्य यस्यास्तादृशी**—(**रक्तवर्णाधरौष्ठी, अतिलोहिताधरौष्ठी**).

पक्षिन् pakshin, *s.m.* A bird. **पक्षिणाम्** 6 *c. pl.*

पक्ष्मन् pakshman, *s.m.* An eyelash. **पक्ष्मभिः** 3 *c. pl.*

पक्ष्मोत्क्षेपात् pakshmotkshepāt, **पक्ष्मणां** (**नेत्रलोम्नां** or **नेत्राच्छादकानाम्**) **उन्मीलनात्** (**उत्क्षेपात्**).

पङ्क paṅka, *s.m. n.* Mud, mire (**कर्दम**).

पङ्क्ति paṅkti, *s.f.* A line, row, series. **पङ्क्तिम्** 2 *c. sin.*

पञ्चन् pañchan, *num. pl.* only, Five. **पञ्चभिः** 3 *c. pl.*

पञ्चवाण pañcha-vāṇa (Five-arrowed) Kāmadeva. **पञ्चवाणः** pañcha-vāṇah, 1 *c. sin.*

पञ्जर pañjara, *s.n.* A cage, aviary.

पञ्जरस्थ pañjara-stha, *adj.* Caged, dwelling in a cage. **पञ्जरस्थम्** 2 *c. sin. f.* (**पाल्यपक्षिणामवस्थानार्थनिर्मितगृहस्थां** pālya-pakshiṇām avasthānārtha-nirmita-griha-sthām. **हिंस्रेभ्यः कृतसंरक्षां**—**स्वर्णपञ्जरवासिनीम्** swarṇa-pañjara-vāsinīm).

पट paṭa, *s.m. n.* Cloth. A veil or screen.

पटह paṭaha, *s.m.* A kettle-drum, a tabor.

पटहता paṭahatā, *s.f.* The function, office, duty, or noise of a drum. **पटहताम्** 2 *c. sin.* (**पटहभावं, मृदङ्गभावं**).

पटु paṭu, *adj.* Sensible, intelligent, intellectual. Sound, healthy, free from disease (**निरुपद्रव**). Smart, shrill, clear, sharp, crackling. **पटु** 2 *c. sin. n.* (**स्फुटं, स्पष्टं, पाटवोपेतं**). **पटुतर** paṭutara, *compar.* Fiercer.

पटुकरणैः paṭu-karaṇaih (**पट्विन्द्रियैः, सकलेन्द्रियैः, श्रवणग्रहणवाग्व्यवहारसमर्थेन्द्रियैः** śravaṇa-grahaṇa-vāg-vyavahāra-samarth' endriyaih. **मनुष्यादिभिः** "By human beings," etc.

पटुमदकलम् paṭu-mada-kalam, **पटुमदेन कलं** (**मनोहरं**—**पटुना मदेन कलं वा**—**पटु पाटवोपेतं मदकलं वा**.

पण्य paṇya, *fut. p.p.* of **पण** paṇ, Vendible (**क्रेय** kreya, To be bought, purchasable, to be had for money).

पण्यस्त्री paṇya-strī, A harlot (**पण्य** paṇya, Vendible, and **स्त्री** strī, Woman). **क्रेयस्त्री, वारस्त्री, गणिका, क्रयसाध्या**.

पण्यस्त्रीरतिपरिमलोद्गारिभिः paṇya-strī-rati-parimalodgāribhih, **पण्यस्त्रियो** (**वेश्यास्**) **तासां रतिषु यः परिमलो** (**अन्योन्याश्लेषणादिरूपविमर्दसम्भवगन्धस्**) **तमुद्गारयितुं** (**प्रकटयितुं**) **शीलं येषां तैः**—**पण्यस्त्रीणां** (**गन्धद्रव्ययुक्तानाम् अभिसारिकानां**) **रतौ** (**सुरतक्रीडायां** or **रमणेन**) **परिमलं** (**विलेपनादिविमर्दसम्भवगन्धम्**) **उद्वमन्ति**—**तत्र यः परिमलसम्मर्दोत्थितगन्धिः तमुद्गरितुं शीलं येषां तानि तथा तैः**.

पतन्ति patanti, *pres. par.* of **पत** pat, 1 *cl.* Fall.

पति pati, *s.m.* Lord, master, owner.

पतित patita, *p.p.* (of **पत** pat) Fallen, dropped, slipped, prostrate. **पतितम्** 2 *c. sin. m.* **पतिताम्** 2 *c. sin. f.* (**स्खलिताम्**). **पतितैः** 3 *c. pl. n.*

पथ patha, Road, path, way. **पथे** 7 *c. sin.*

पथिक pathika, *s.m.* A traveller, wayfarer, roadster.

पथिकवनिताः pathika-vanitāh (**प्रोषितभर्तृकाः, प्रस्थानानां योषितः, पान्थस्त्रियः**).

पथिन् pathin, *s.m.* Road, way, path. **पन्थाः** 1 *c. sin.* **पथि** 7 *c. sin.* (**वर्त्मनि, मार्गे**).

पथि विश्राम्य गन्तव्यं विश्रामाज्जायते बलं ।

पद pada, *s.n.* A foot. Step, footstep, print of a foot; a mark. A foot, or, rather, a line of a stanza.

A work. Place, site. Rank, station. पदम् 1 or 2 *c. sin.* पदैः 3 *c. pl.* (चरणैः, पादमुद्राभिः, प्रतिबिम्बैः).

पदवी padavī, *s.f.* Road, way, track, path. पदवीम् 2 *c. sin.*

पदसुखस्पर्शम् pada-sukha-sparśam, पदसुखश् (चरणसुखकारी) स्पर्शो यत्र तादृशं यथा स्यात् तथा, सोपानत्वं.

पद्म padma, *s.m. n.* A lotus, but often confounded with the water-lily. This plant is found at all seasons of the year. One of Kuvera's nine gems.

पद्मिनी padminī, *s.f.* A lotus. पद्मिनीम् 2 *c. sin.*

पयस् payas, *s.n.* Water. पयः 2 *c. sin.* (जलं, पानीयं, तोयं). पयसि 7 *c.* पयोरूपे मनसि छायारूपस्य त्वद् (आत्मनः) साक्षात्कारो भविष्यति.

पयोद payoda, *s.m.* A cloud (water-giver). पयोद 8 *c. sin.* (उचितसम्बोधनं "A suitable vocative").

पयोनिधि payo-nidhi, *s.m.* The ocean (reservoir or treasury of water). पयोनिधिम् 2 *c. sin.*

पर para, *pronom.* After, following, next. Beyond. परम् 2 *c. sin. n.*

परम् param, *ind.* governing the 5th case, After. Extremely, exceedingly (अत्यर्थं).

पराधीन parādhīna, *adj.* Dependent, subject, subservient; servile, menial.

पराधीनवृत्तिः parādhīna-vṛittiḥ, पराधीना (परायत्ता) वृत्तिर्यस्य सः (परायत्तजीवनः, परायत्तव्यापारः, परतन्त्रः, परवशचेष्टः "Whose actions are under the control of another").

परि pari, *prep.* Round, about. Altogether, in every possible way (सर्वतोभावेन).

परिकीर्तित parikīrtita, *p.p.* (of कृत krīt, with परि pari) Called, proclaimed.

परिगणना pariganaṇā, *s.f.* Enumeration, counting, number. परिगणनया 3 *c. sin.* (परिसङ्ख्यानेन, एक, द्वि, त्रि, चतुःक्रमेण परिसङ्ख्यया).

परिगत parigata, *p.p.* (of गम gam, with परि pari) Obtained, gained. Surrounded, encompassed; overcome. Distressed.

परिचय parichaya, *s.m.* Acquaintance, intimacy, sight. परिचयम् 2 *c. sin.*

परिचित parichita, *p.p.* (of चि chi, Collect, with परि pari) Known, acquainted with (अभ्यस्त "Practised"). परिचितः 1 *c. sin. m.* (प्राप्तपरिचयः "Scraped acquaintance, gotten acquainted").

परिचितभ्रूलताविभ्रमाणां parichita-bhrūlatā-vibhramāṇām, परिचितो (विज्ञातो) भ्रूलताया विभ्रमः (पूजार्थसम्भ्रमो) येषां । भ्रुवो लता इवेत्युपमितसमासः । तासां विभ्रमा (विलासाः) परिचिताः (विशेषेण विदिताः) येषां (कौतूहलानां). एतेन गोलकेतरभागस्य कुन्दपुष्पतुल्यत्वं.

परिणत pariṇata, *p.p.* (of णम ṇam, Bow, with परि pari) Bowed, bent. Stooping (as an elephant about to strike with his tusks). Ripe, mature, full grown. Perfected, exalted. परिणताम् 2 *c. sin. f.* (रूपान्तरगतां "Metamorphosed," परिणतिं गतां पाकं गतां "Attained perfection or maturity").

परिणतगज pariṇata-gaja, नम्रीभूत, छतदन्ताघातो यो गजो (हस्ती).

तिर्यग्दन्तप्रहारस्तु गजः परिणतो मतः ।

"An elephant striking with his tusks sideways (slantwise) is reckoned Pariṇata."

परिणतफलद्योतिभिः pariṇata-phala-dyotibhiḥ, पक्कफलशोभिभिः (or शोभितैः). परिपक्कफलभास्करैः paripakwa-phala-bhāskaraiḥ. परिणतपदेन पैङ्गल्यमभिप्रेतं "By the word pariṇata, tawniness is signified." आषाढे नवचूताः फलन्ति पच्यन्ते च.

परिणतशरच्चन्द्रिकासु pariṇata-śarach-chandrikāsu, परिणता (प्रवृद्धा) शरच्चन्द्रिका (शरत्कालीनज्योत्स्ना) यासु तादृशीषु (क्षपासु). निर्मलज्योत्स्नायुक्तासु, पूर्णकान्तिशरत्कालीनज्योत्स्नासु, परिणता (दीर्घत्वं प्राप्ता) शरच्चन्द्रिका (शरत्कालज्योत्स्ना) यासु तासु.

परिणति pariṇati, *s.f.* Ripeness, maturity.

परिणमयितृ pariṇamayitṛi, *agt.* Who or what bends down. Who or what causes to ripen, a ripener. परिणमयिता pariṇamayitā, 1 *c. sin. m.* नम्रीभावयन् namrī-bhāvayan—परि (सर्वतोभावेन) नमयिता उन्नतमपि नम्रतां नमतीत्यर्थः—परिपाचयिता (पक्कतां प्रापयिता).

परितस् paritas, *ind.* On every side, all around.

परिताप paritāpa, *s.m.* Heat. परितापात् 5 *c. sin.*

परित्राण paritrāṇa, *s.n.* Preservation, rescue.

परिदग्ध paridagdha, *p.p.* (of दह dah, Burn, with परि) Burned up, scorched. परिदग्धाः 1 *c. pl. f.*

परिभव paribhava, *s.m.* Defeat, discomfiture, disgrace.

परिभवपदम् paribhava-padam (परिभवस्य स्थानम्, तिरस्क्रियास्थानम्, तिरस्कारपदं).

परिमल parimala, *s.m.* An exquisite scent, especially arising from the trituration of fragrant substances. The trituration of perfumes.

परिमित parimita, *p.p.* (of **मा** mā, Measure, with **परि** pari) Limited; moderate, sparing.

परिमितकथाम् parimita-kathām (**परिमिता (अल्पा) कथा (वचनं) यस्यास् तादृशीम्—मितभाषिणीम् अयं च स्त्रीणां गुणातिशयः. विरहवेदनया वक्तुमक्षमत्वात्. लोकवार्तालापां विरहखेदात्, अल्पवाक्यां, मृदुवचनां**).

परिलघु parilaghu, *adj.* 2 *c. sin. n.* Very light. (**लघुतरं, सर्वतोभावेन अगुरु, अल्पभरं, स्वच्छं, गुरुत्वदोषरहितं, अदुर्जरं** "Not hard of digestion." **न रोगजनकं भाराजनकत्वेन, गत्यनुकूलं, लाघवोपेतं**).

कफघ्नं दीपनं पथ्यं लघुस्रोतःसमुद्भवं ।

"(Water) drawn from a light current is antiphlegmatic, stimulating, wholesome."

षड्भिः प्रकारैः प्रविशन्ति रोगा विधारणान्मूत्रपुरीषयोश्च ।
अत्यम्बुपानाद् विषमाशनाच्च दिवाशयाज्जागरणाच्च रात्रौ ॥

"By six means do diseases invade; from ischury and from constipation, from excessive drinking of water, and from irregular eating, from sleeping by day, and from wakefulness at night."

परिलघु parilaghu, adverbially, Very quickly, lightly, deftly.

परिसर parisara, *s.m.* Breadth, width, expansion.

परिहरत् pariharat, *p. p. par.* (of **हृ** hṛi, 1 *cl.* Take, with **परि**) Avoiding, shunning, escaping. **परिहरन्** 1 *c. sin. m.* (**त्यजन्, वर्जयन्**). Some of the Commentators explain **परिहरन्** by **त्याजयन्** "Making to quit, compelling to renounce" certain arrogant notions and vain pretensions, that it is through the support afforded by their huge trunks that the clouds are enabled to fly. **मेघा अस्माकं स्थूलहस्तानेव स्वभावसहत्वेनावलम्ब्य उड्डीयन्ते इत्येवंरूपान् अहङ्कारान् परिहरन्** (**त्याजयन्**).

परीयाः parīyāḥ, *pot. par.* of **इ** i, Go, 2 *cl.*, with **परि** Go round, circumambulate (**प्रदक्षिणं कुर्याः—प्रदक्षिणयिष्यसि द्रक्ष्यसीति वा — सर्वतोभावेन भजेः—दृग्गोचरीकुर्वन्**).

परुष parusha, *adj.* Harsh, grating. Rough (to the touch), crisp (not softened by unguents). Violent, blustering (**रूक्ष, कठोर, कठिनस्पर्श**). **परुषम्** 2 *c. sin. m. n.* **परुषैः** 3 *c. pl. n.*

न भूषणं नैव मृजां नालकानां च कर्तनम् ।
नानुलेपं न संस्कारं कुर्वन्ति प्रोषिते पतौ ॥

पर्ण parṇa, *s.n.* A leaf. **पर्णैः** 3 *c. pl.* (**पत्रैः, दलैः**).

पर्यन्त paryanta, *s.n.* Extremity.

पर्वत parvata, *s.m.* A mountain. **पर्वते** 7 *c. sin.* **पर्वते पर्वते** parvate parvate (**प्रतिपर्वतं, सर्वस्मिन्नेव पर्वते—सर्वदिक्षु**).

पवन pavana, *s.m.* Air, wind, personified as a deity. **पवनः** pavanah, 1 *c. sin.*

पवनतनयम् pavana-tanayam, **हनुमन्तम्** hanumantam, Hanumān, the son of Anjanī, by Pavana, or the wind, the friend, ally, and spy of Rāmachandra, in his invasion of Lankā (**वातपुत्रं**).

पवनपदवीम् pavana-padavīm (**वायुपद्धतीम्, अन्तरिक्षमारूढं—मत्कार्यप्रवृत्तमपि त्वां सर्वे सत्कारं करिष्यन्ति**.

"All will surely do a kindness to thee engaged in my business."

पशु paśu, *s.m.* A beast, brute, animal.

पशुपति paśu-pati, *s.m.* (Lord of cattle) A name of Siva. **पशुपतेः** 6 *c. sin.* (**चण्डेश्वरस्य, महादेवस्य, शम्भोः नर्तकस्य** "Dancer").

पश्चात् paśchat, *ind.* After, afterwards. Behind. Westward (**अनन्तरं—पश्चिमेन, पश्चिमेन भागेन—पृष्ठदेशे**).

पश्य paśya, *imp. par.* of **दृश्** driś, 1 *cl.* See, observe, behold. **पश्यत्** *pres. par.* **पश्यन्तीनाम्** 6 *c. pl. f.* **मद्विलोकनतत्पराणाम्** mad-vilokana-tatparāṇām.

पाक pāka, *s.m.* Maturity, ripeness. Suppuration, ripeness (of a boil).

पाणि pāṇi, *s.m.* The hand. **पाणीन्** 2 *c. pl.* **पाणिभिः** 3 *c. pl.*

पाण्डु pāṇḍu, *adj.* Pale, straw-coloured, yellowish white (**पाण्डुर, पीत, श्वेत**). **पाण्डुः** 1 *c. sin. m.*

पाण्डुच्छाया pāṇḍu-chchhāyā, **पाण्डुकान्तिः, पाण्डुरकान्तिः, पाण्डुवर्णा. यथान्या कामिनी नायकविरहे वेणीं बध्नाति पाण्डुकान्तिं वहति तनुत्वं धारयति तथेयं नदी भवद्विरहे—यथा नायकः समागम्य तादृश्या नायिकायास्तत्सर्वं दूरीकरोति तथा त्वमस्या इति — विरहोत्कण्ठिता च एकवेणीं कृष्णतां पाण्डुतां च धारयति.**

पाण्डुच्छायोपवनवृतयः pāṇḍu-chchhāyo'pavana-vṛitayah, पाण्डुश् (पीता, पाण्डुरा) छाया (कान्ति) येासां तथाभूता उपवनवृतयो येषां ते तथा.

पाण्डुता pāṇḍutā, *s.f.* Paleness, pallor, whiteness. पाण्डुताम् 2 *c. sin.* (पाण्डुरताम्, गौरताम्).

पात pāta, *s.m.* A fall, or falling. पातैः 3 *c. pl.*

पातिन् pātin, *agt.* Falling, giving way, failing. पाति pāti, 2 *c. sin. n.*

पातुम् pātum, *inf.* of पा pā, Drink.

पात्र pātra, *s.n.* A vessel, a receptacle of any kind. Worthy; a fit and worthy recipient.

पात्रीकुर्वन् pātrī-kurvan, 1 *c. sin. m.* (भाजनं विदधत्, स्थापनविषयीकुर्वन्, अर्हतामापादयन्, आराधनास्पदीकुर्वन्, तासां लोचनै रमयन्—एतेन गोलकेतरभागस्य कुन्दपुष्पतुल्यत्वं गोलकस्य तु अनुगतभ्रमरतुल्यत्वं कटाक्षादीनां पूजार्थसम्भ्रमस्य बोध्यः.

पाथेय pātheya, *s.n.* Provender, provision for a journey, viaticum (पथि साधु, पथि भाज्यं (भोज्यं?), सम्बलं).

पाथेयवत् pātheyavat, *adj.* Furnished with provisions for a journey, provided with supplies, provisioned. पाथेयवन्तः 1 *c. pl.*

पाद pāda, *s.m.* A foot, including all the leg and thigh (ऊरुजङ्घासमूदायार्थः). A ray of light, a beam (of the sun or moon). Any hill at the skirt of a mountain or mountainous range (प्रत्यन्तपर्वत). पादः 1 *c. sin.* पादे 7 *c. sin.* पादान् 2 *c. pl.* (रश्मीन्, किरणान्).

पादचार pāda-chāra, *s.m.* A going on foot. पादचारेण 3 *c. sin.* (पादभ्रमेण, पद्व्रजेन, चरणभ्रमणेन).

पादन्यास pāda-nyāsa, *s.m.* A dance, or measured step. पादविक्षेप, वेश्यानां नृत्यविशेषः. It is said:

नृत्येषु चरणाक्षेपः पादन्यासः प्रकीर्तितः ।

"Throwing the feet about in dances is called Pādanyāsa."

पादन्यासक्वणितरसनाः pādanyāsa-kwaṇita-rasanāh, पादन्यासेन (देवप्रदक्षिणकरणार्थं चरणक्षेपेण) शब्दिता रसनाः (क्षुद्रघण्टिका) यासां तास्तथा—चरणचालनसिञ्जितमेखलाः—चरणविक्षेपशब्दितकाञ्चिगुणाः—सौकुमार्यध्वनिरयं—एतेन तासां परमवैदग्ध्यं ध्वनितं.

पादरागाङ्कितेषु pāda-rāgāṅkiteshu, पादरागेण (चरणालक्तकेन) अङ्कितेषु (चिह्नितेषु).

व्यायामाभ्यस्तगात्रस्य पद्भ्यामुद्वर्तितस्य च ।
व्याधयो नोपसर्पन्ति वैनतेयमिवोरगाः ॥

"Diseases come not nigh a body kept in the practice of healthy exercise, and moved up and down on the feet, as serpents [approach not] Vainateya."

Vyāyāma means gymnastics, athletic exercise, as playing with heavy clubs, wielding a bow with a chain in place of a string, alternate rising and falling at full length on the ground, etc. Vainateya (a patronymic from his mother Vinatā) is a name of the man-bird Garuḍa, the implacable and unrelenting foe of the serpent tribes.

पाप pāpa, *s.n.* Sin. पापम् 2 *c. sin.*

पारावत pārāvata, *s.m.* A dove, pigeon. ते स्वभावलघुनिद्राः सन्तः कामिनीकण्ठकूजितेन जाग्रतीति.

"They being naturally light sleepers, awake at the cooing in the throat of the fond female."

पावक pāvaka, *s.m.* Fire. पावकेन 3 *c. sin.*

पार्श्व pārśwa, *s.m.* A side.

पाश pāśa, *s.m.* A noose. In compos. with words signifying hair, Quantity; as केशपाश keśa-pāśa, Much, or flowing hair.

पास्यसि pāsyasi, 2 *fut. par.* of पा pā, Drink.

पिशुन piśuna, *adj.* Vile, infamous. Indicative, indicatory. Tell-tale, informer. पिशुनम् 2 *c. sin. m.* (सूचकं, ख्यापकं). Even at this day (that is, when the Commentary was written), it is said, skulls are found in this place where the battle is fought.

पीडयेत् pīḍayet, *pot. par.* of पीड 10 *cl.* Pain, distress, afflict.

पीयमान pīyamāna, *pres. p.p.* (of पा pā, Drink) Being drunk, quaffed, or sucked in. पीयमानः 1 *c. sin. m.* (उपभुज्यमानः, सादरं दृश्यमानः (अवलोक्यमानः, प्रेक्ष्यमाणः) सन्, सानुरागं दृश्यमानः, विप्रकृष्टतया निरीक्ष्यमाणः सन्—अत्यादराद्वलोकनं पानमुच्यते.

"Gazing with intense respect is called drinking."

गजा हि मुखमुन्नमय्य वातं पिबन्तीति प्रसिद्धिः

"For it is a well-known fact that elephants, raising their mouth, quaff the breeze."

पुंस् puns, *s.m.* The masculine gender. पुंसि 7 *c. sin.*

पुंसङ्गित pun-saṅgita, *adj.* Male, masculine (from पुम् pum, *s.m.* A male, and सङ्गित saṅgita, United, associated, classed). पुंसङ्गितः 1 *c. sin. m.*

पुट puṭa, *s.m.* A cover, wrapper; the pod or capsule which envelopes young shoots. पुटान् 2 *c. pl.*

पुण्य puṇya, *adj.* Pure, holy, sacred. Delightful. पुण्यः 1 *c. sin. m.* पुण्यम् 2 *c. sin. n.* (पावनं, धर्महेतु, पुण्यहेतुकं, पापहारि, मनोज्ञं). *s.n.* A virtuous and meritorious action. पुण्यैः 3 *c. pl.* (सुकृतैः). Not possessing merit sufficient to obtain mukti (final liberation from matter), they returned to earth with the surplus of their good deeds.

पुत्र putra, *s.m.* A son.

पुत्रप्रेम्णा putra-premṇā, स्कन्दप्रीत्या—मम पुत्रस्यायं मयूरस्, तस्येदमिति स्नेहेन न त्वलङ्कारशङ्कया (काङ्क्षया वासनायाः). यस्य मयूरस्य बर्हं (पिच्छं).

पुनर् punar, *ind.* Again. Further, still more. Assuredly. An expletive.

पुमस् pumas, *s.m.* A man. A male. पुंसाम् 6 *c. pl.* (पुरुषाणां, महतां "Of the great").

पुरस् puras, In front, before, facing, over against (अग्रे or अग्रतस्).

पुरस्तात् purastāt, *ind.* Before, in presence (of spectators and witnesses). अग्रतः, समक्षं, साक्षात्, अग्रे. Eastward (पूर्वस्यां दिशि).

पुरा purā, Before, in front (अग्रतः in the sense of पुरस्) Formerly, a while ago. Near. Future, proximate future. As the word पुरा may have a prospective as well as a retrospective meaning, some Commentators give it a future sense in harmony with the preceding verse (110); whilst others would refer to a past event, पूर्ववृत्तं स्मारयन् "Recalling a former transaction," adding सम्प्रति तस्या मघेवद्यकलत्रशङ्कानिरासायातिगूढमभिधेयमुपदिशति. One commentary gives पुरे "In [her] city" (स्वपूर्यां), or "On the ground" (भूमौ).

पुरी purī, *s.f.* A city. पुरीम् 2 *c. sin.*

पुरुष purusha, *s.m.* A man. पुरुषम् 2 *c. sin.*

पुरे pure, *ind.* Before.

पुलकित pulakita, *adj.* Bristling up with joy, enraptured, delighted, thrilled with ecstacy. पुलकितम् 2 *c. sin.* (जातरोमाञ्चमिव, प्राप्तरोमाञ्चं, रोमाञ्चितं, सञ्जातपुलकं, हृष्टः सन्).

पुलिन pulina, *s.n.* An island of alluvial formation, or one from which the water has recently withdrawn, or a small island or bank left in the middle of a river. पुलिनं तोयोत्थितभागः.

पुलिनजघनाम् pulina-jaghanām, पुलिनमेव जघनं (कटीपुरोभागो) यस्याः सा तथा तां—शीतलविशालत्वात् पुलिनमिव जघनं यस्यास् तादृशीं स्त्रियं—पुलिनवत् पृथुजघनां परमसुन्दरीं. Some copies read विपुलजघनां.

शीते सुखोष्णसर्वाङ्गी ग्रीष्मे च सुखशीतला ।
भर्तृभक्ता च या नारी सा स्मृता वरवर्णिनी ॥

"The woman who, devoted to her lord, possesses an agreeable warmth throughout her whole person in cold weather, and in warm weather is pleasantly cool, is termed a Vara-varṇinī, *i.e.*, a virtuous and excellent female."

पुष्कर pushkara, *s.m.* Water. A kind of cloud. पुष्कराः 1 *c. pl.* *s.n.* The head of a drum, or place where any musical instrument is struck. पुष्करेषु 7 *c. pl.* (वाद्यभाण्डेषु).

पुष्करावर्तक pushkarāvartaka, *s.m.* A watery cloud. पुष्करावर्तकानाम् 6 *c. pl.* पुष्करावर्तकादीनां मेघानां महाप्रलयवर्षिमेघानां—जगदुपकारिणां जलदानां—पुष्करं (पानीयम्) आवर्तयन्ति यथाकामं भ्रमयन्ति.

तथा निर्वाप्य कम्पाग्निं पुष्करावर्तकादयः ।
विश्वैकबीजनिलयां चक्रुरेकार्णवां महीम् ॥

"The Pushkarāvartakas and other (clouds) having thus extinguished the fire of the [earth] quake, made the earth single-oceaned, the recipient of the one universal seed [the mundane egg]."

पुष्प pushpa, *s.n.* A flower. A blossom. पुष्पैः 3 *c. pl.* (कुसुमैः).

पुष्पमेघीकृतात्मा pushpa-meghī-kritātmā, पुष्पमेघीकृत आत्मा (शरीरं) येन कामरूपत्वात् तादृशः सन्—पुष्पवर्षकमेघीकृतविग्रहः सन्—पुष्पमयो मेघः पुष्पमेघः तादृशीकृत आत्मा (शरीरं) येन स तथा—पुष्पैन मेहति (सिञ्चतीति) पुष्पमेघः.

पयोवाहो भवेद्यस्तु पुष्पमेघ स उच्यते ।

"But that which may be a bearer of water, is called a flower-cloud."

पुष्पलाव pushpa-lāva, *s.m.* A flower-cutter, flower seller, a garland-maker. पुष्पलावी *f.* (मालिनी A flower-girl).

पुष्पलावीमुखानाम् pushpalāvī-mukhānām, मालाकारवधूवदनानाम् mālākāra-vadhū-vadanānām.

पुष्पासारैः pushpāsāraih (पुष्पाणां धाराभिः, कुसुमापातैः, पुष्पवृष्टिभिः, अतिशयितवर्षैः पुष्पाणामासारा (वेगवृष्टयस्) तैः).

पुष्यति pushyati, *pres. par.* of **पुष** 4 *cl.* Nourish, maintain, keep up, retain, wear, bear (धारयति).

पूर्णता pūrṇatā, *s.f.* Fulness (अतुच्छता, सधनता, धनाढ्यता, सारता, अनिःस्वता, अन्तःसारता).

पूर्यमाण pūryamāṇa, *pres. p. pass.* (of **पृ** prī, Fill) Being filled. **पूर्यमाणाः** 1 *c. pl. m.* (पूरितयन्त्ररन्ध्राः).

पूर्व pūrva, *pronom.* Before, former. **पूर्वम्** *n. sin.* used adverbially, Previously, already (प्राक्, प्रथमतः).

पूर्वप्रीत्या pūrva-prītyā (प्राचीनप्रेम्णा prāchīna-premnā, पूर्णस्नेहेन, सम्भोगकालीनप्रणयेन).

पूर्वार्धलम्बी pūrvārdha-lambī, पूर्वार्धेन (अग्रिमभागेन पूर्वकायार्धेन or पूर्वार्धभागे) लम्बमानो (अधोगामी सन् or लम्बत इति स तथा).

पृच्छत् prichchhat, *pres. p. par.* of **प्रच्छ** prachchh, 6 *cl.* Ask, inquire, interrogate, question. **पृच्छतः** 6 *cl. sin. m.* (जिज्ञासोः, रोदनकारणं जिज्ञासमानस्य). **पृच्छन्ती** 1 *c. sin. f.* **पृच्छति** *pres.* (अनुयुनक्ति).

पृथु prithu, *adj.* Broad, wide. **पृथुम्** 2 *c. sin. m.* (महान्तं, विस्तीर्णं, प्रबलं).

पृषत prishata, *s.m.* A drop of water. **पृषतैः** 3 *c. pl.*

पेय peya, *fut. p.p.* (of **पा** pā, Drink) To be imbibed. **पेयम्** 2 *c. sin. m.* (पानार्हं).

पेशल peśala, *adj.* Beautiful, pretty, charming. Smooth. **पेशलैः** 3 *c. pl. m.* (मनोहरैः, चारुभिः).

पौर paura, *adj.* Belonging to or born in a city, town-bred (पुरेभव), city, citizen.

पौराङ्गना paurāṅganā, *s.f.* A city-lady, a towns-woman or woman of the town. **पौराङ्गनानां** 6 *c. pl.* (नागरनारीणाम्, वेश्यादीनाम्, विदग्धवनितानाम्, परमसुन्दरीणाम्).

प्यायये: pyāyayeh, *pot. par.* (of **प्याय** pyāy, Increase, swell). *caus. form*, Refresh, delight, exhilarate (by an effusion of cold water).

प्र pra, *prep.* Fore, before, forth, pro, præ, pre.

प्रकल्पयेत् prakalpayet, *pot.* of **कॢप** klip, 10 *cl.* Make, fashion, with **प्र** pra.

प्रकाम prakāma, *adj.* Amorous. **प्रकामाः** 1 *c. pl. f.*

प्रकाश prakāśa, *adj.* Like, resembling. **प्रकाशैः** 3 *c. pl. m.*

प्रकीर्तित prakīrtita, *p.p.* (of **कृत** krit, 10 *cl.* Declare, with **प्र**). **प्रकीर्तितम्** 1 *c. sin. n.*

प्रकृति prakriti, *s.f.* Nature, natural state. A requisite of regal government, of which seven are enumerated: the king, minister, ally, treasure, territory, fortresses, and army.

प्रकृतिकृपणाः prakriti-kripaṇāh, प्रकृत्या (स्वभावेन चैतन्येन) कृपणाः (कार्पण्यवन्तः, दीनाः, व्याकुलाः) —विचाररहिताः, मुक्तविवेकाः, विधुराः, ज्ञानशून्याः—अन्यस्मिन् कार्ये सामर्थ्यमस्ति अस्य नास्तीत्यविचारयन्त एव यथा चेतनेषु प्रवर्तन्ते तथा अचेतनेष्विति.

प्रकृतिपुरुषम् prakriti-purusham (अमात्यपुरुषम्, मन्त्रिणं, प्रधानं पुरुषं, अमात्यजनं)—अनेन बुद्धिशालित्वं परोपकारत्वं महत्त्वं च ध्वनितं "By this, intelligence, beneficence, and greatness are meant."

प्रकृतिसुभगः prakriti-subhagah (स्वभावमनोहरः, स्वभावसुन्दरः).

प्रकोष्ठ prakoshṭha, *s.m.* The fore-arm, or part between the elbow and wrist. **प्रकोष्ठः** 1 *c. sin.*

अस्योपरि प्रगण्डः स्यात् प्रकोष्ठस्तस्य चाप्यधः।

"Above it (namely, the elbow) it is Pragaṇḍa, and below it Prakoshṭha."

प्रक्रमेथाः prakramethāh, *pot. par.* of **क्रम्** 1 *cl.* Step, with **प्र** Begin, proceed (आरभस्व, प्रारभेथाः, आरम्भं करिष्यसि).

प्रगण्ड pragaṇḍa, *s.m.* The upper arm, from the elbow to the shoulder.

प्रचक्षते prachakshate, *pres. ātm.* of **चक्ष** 2 *cl.* Say, call, with **प्र**.

प्रचलित prachalita, *p.p.* (of **चल** chal, Move, go, with **प्र** pra) Swinging or swung to and fro. (The long line in page 49 is a specimen of the Daṇḍaka metre. It contains eighteen feet (two Tribrachs, and sixteen Cretics) or fifty-four syllables; and the stanza therefore contains 216. The words are here repeated, and given separately—प्रचलित, करिन्, कृत्ति, पर्यन्त, चञ्चत्, नख, आघात, भिन्न, इन्दु, निस्यन्दमान, अमृत, श्च्योत, जीवत्, कपाल, आवली, मुक्त, चण्ड, अट्टहास, त्रसत्, भूरि, भूत, प्रवृत्त, स्तुतिः).

प्रणय praṇaya, *s.m.* Love, affection, affectionate regard or solicitation. Friendly acquaintance.

प्रणयकुपिताम् praṇaya-kupitām, प्रणयेन (प्रेमातिशयेन कुपितां, प्रेमकपटकलहरुष्टां, स्नेहकलहरुष्टां, स्वापराधसम्भावनया त्वां मानिनीम् ज्ञात्वा तव मानभञ्जनाय. It is said:

दृशि लोहितः कपोले विपाटलस्त्वधरे ꣸ वर्णरागश्च। खेदोत्कम्पो स्त्रीणां कोपवशाद्धिकरूपो ꣸ स्त इति॥

"From the influence of anger there is in the eye of woman a red colour, in the cheek a pale pink, in the lips a crimson hue, and a tremor of perspiration, heightening the beauty."

The Editor feels by no means confident in respect of the correctness of the translation, or of the text.

प्रणयवचनम् pranaya-vachanam, *s.n.* (प्रेमकथनं "Declaration of love," प्रार्थनावाक्यं, सौहार्दकथनं, रतिमानसाविष्करणं, रतिप्रार्थनाविष्करणं).

प्रणयिन् praṇayin, *adj.* Longing, anxious; affectionate, loving. प्रणयिनि 7 *c. sin. m.* प्रणयि 2 *c. sin. n.* (प्रणययुक्तं, प्रेमानुबन्धि, प्रेमार्द्रं, स्नेहयुक्तं, प्रेमयुक्तं, दौर्भाग्यरहितं, परमभावाश्रयं). *s.m.* A husband or lover. A beggar, petitioner. प्रणयिनः 6 *c. sin.* (वल्लभस्य, भर्तुः, प्रियतमस्य). प्रणयिनि 7 *c. sin.* (प्रेमवति, प्रेयसि). प्रणयिभिः 3 *c. pl.* (प्रियतमैः). प्रणयिषु 7 *c. pl.* (प्रियेषु, स्नेहलेषु, याचकेषु, सुहृत्सु).

प्रणिहित praṇihita, *p.p.* (of धा Hold, with नि and प्र) Held forth. Outstretched.

प्रतनु pratanu, Very small, minute, thin, slender, emaciated. प्रतनुम् 2 *c. sin. m.* प्रतनुषु 7 *c. pl. f.* (अल्पासु, अतिसूक्ष्मासु).

प्रति prati, *prep.* Back, again, re.

प्रतिदिशम् pratidiśam, *ind.* To every region (दिशि दिशि, दिने दिने).

प्रतिनव pratinava, *adj.* New, young, fresh. Blown, budded (अभिनव, अम्लान "Not faded").

प्रतिनवजवापुष्परक्तम् pratinava-javā-pushpa-raktam, विकसित (or विकस्वर) जवापुष्पारुणं (लोहितं or जाज्वल्यमानं "Glowing or intensely blazing").

प्रतिमुख pratimukha, *adj.* Before, in front, in presence.

प्रतिमुखगतम् pratimukha-gatam, 2 *c. sin. m.* सम्मुखे आसन्नं (सन्मुखेनासन्नं, पुरोवर्तिनं).

प्रतिसार्यते pratisāryate, *pres. pass.* of सृ sṛi, Go, *causal form*, with प्रति prati, Make to go back, bring back, reduce, restore, replace.

प्रतिहत pratihata, *p.p.* (of हन् han, with प्रति) Driven back, obstructed, impeded, retarded.

प्रत्यक्ष pratyaksha, *adj.* Evident, manifest, visible. प्रत्यक्षम् pratyaksham, 1 *c. sin. n.* गमनमात्रेणानुभवसिद्धं भविष्यति "Will be proved by experience on the moment of arrival."

प्रत्यग्र pratyagra, *adj.* New, recent, fresh. प्रत्यग्रैः 3 *c. pl. n.* (नूतनैः, नवीनैः, अभिनवैः, अपर्युषितैः "Unfaded, not stale or withered").

प्रत्यय pratyaya, *s.m.* Belief, certainty, assurance. प्रत्ययात् pratyayāt, 5 *c. sin.* शपथात् From an oath (taken by the husband at parting). जलदागमे कान्तः ममागमिष्यतीति विमृश्य सुखीभवन्त्यः—मेघोदये कान्तो मन्निकटमागमिष्यतीति निश्चयात् आश्वासन्त्यः (प्रतीक्षमाणाः)— वर्षोपक्रमे पान्था नियतमायान्तीति निश्चयज्ञानात्.

प्रत्यादेश pratyādeśa, *s.m.* Refusal, rejection, relinquishment, disuse; denial, disallowance, silence. प्रत्यादेशात् 5 *c. sin.*

प्रत्यावृत्त pratyāvritta, *p.p.* (of वृत vṛit, with आ ā, and प्रति prati) Returned. प्रत्यावृत्तः 1 *c. sin. m.* (प्रत्यागतः, पुनरागतः, प्रत्यासन्नीभूतः).

प्रत्याश्वस्त pratyāśwasta, *p.p.* (of श्वस with आ and प्रति) Refreshed, revived, re-animated. प्रत्याश्वस्ताम् 2 *c. sin. f.* (मुक्तखेदां mukta-khedām, स्वस्थावस्थां).

प्रत्यासन्न pratyāsanna, *p.p.* (of षद् shad, Sink, with आ ā, and प्रति prati) Near, nigh, contiguous, close at hand. प्रत्यासन्नः 1 *c. sin. m.* (समीपवर्ती सन्, पार्श्वस्थितः). प्रत्यासन्ने 7 *c. sin. n.* (सन्निहिते, निकटवर्तिनि सति, सन्निकृष्टे, प्राप्ते सति, निकटीभूते सति).

प्रत्युक्त pratyukta, *p p.* (of वच vach, Speak, with प्रति) Replied. *s.n.* A reply. प्रत्युक्तम् pratyuktam, 1 *c. sin.* (प्रतिवचनं, प्रत्युत्तरं). It is said:

ब्रुवते हि फलेन साधवो न तु कण्ठेन निजोपयोगिनाम्।
नीचो वदति न कुरुते न वदति कुरुते सज्जनो हि लोकः॥

"The good respond to those who sue for help by substantial benefit, and not by the throat. An ignoble fellow says and does not, whilst a good man speaks not but acts."

प्रत्युद्यात pratyudyāta, *p.p.* (of या yā, Go, with उत् and प्रति) Received, met, encountered (as a guest). प्रत्युद्यातः 1 *c. sin. m.* (सम्मुखंगतः, कृतप्रत्युत्थानः सन्, कृतप्रत्युद्गमनः).

प्रत्यूष pratyūsha, *s.m.* Morning, day-break. प्रत्यूषेषु 7 *c. pl.* (प्रतिदिवसप्रभातेषु, प्रभातेषु).

प्रथम prathama, *adj.* First. Former, previous. Early.

प्रथमकथिते prathama-kathite (पूर्वमुक्ते, पूर्वनिर्दिष्टे).

प्रथमदिवसे prathama-divase, आद्यदिने, ग्रीष्मऋतुसमाप्तिदिवसे "On the conclusion-day of the hot season." Some Commentators understand it as प्रधानदिवसे "On the chief day," *i.e.* पूर्णिमायाम् pūrṇimāyām, "On the day of the full moon."

प्रथमविरहादुग्रशोकाम् prathama-virahād ugra-śokām, प्रथमविरहे उदग्र (उत्कट:) शोको यस्या: सा तां.

प्रथमविरहे prathama-virahe (अननुभूतपूर्वे वियोगे, आद्यविरहे).

प्रथमसुकृतापेक्षया prathama-sukṛitāpekshayā, पूर्वोपकारपर्यालोचनया — पूर्वकृतोपकारोपरोधेन (हेतुना "By reason").

प्रथयति prathayati, *pres. par.* of प्रथ 10 *cl.* Reveal (प्रकाशयति, कथयति, प्रख्यापयति, प्रकटीकरोति, स्वाधेयत्वेन कथयति "Declares by the quality of of its contents").

प्रथित prathita, *p.p.* (of प्रथ prath) Famed, renowned, famous (ख्यात, ख्यातिप्राप्त, प्रसिद्ध, प्रख्यात).

प्रथितविदिशालक्षणाम् prathita-vidiśā-lakshaṇām, Called famous Vidiśā ("famous London-town").

प्रद prada, *agt.* Giving; giver. प्रदा: 1 *c. pl. m.*

प्रदक्षिण pradakshiṇa, *s.m. n.* Reverential salutation by circumambulating a person or object, keeping the right side towards them.

प्रदिशसि pradiśasi, *pres. par.* of दिश diś, Shew, *6th cl.* with प्र pra, Give (ददासि, यच्छसि—भवत एवं स्वभाव: यद् अनुक्त्वाऽपि परोपकारमाचरसि.

प्रदीप pradīpa, *s.m.* A lamp. प्रदीपान् 2 *c. pl.*

प्रधन pradhana, *s.n.* War, battle.

प्रबल prabala, *adj.* Violent, strong.

प्रबलरुदितोच्छूननेत्रम् prabala-ruditochchhūna-netram, प्रबलरुदितेन (अतिक्रन्दनेन or रोदनाश्रुणा) उच्छूने (उत्क्षिप्तपुटिपुटे) नेत्रे (चक्षुषी) यत्र तादृशं तथा—अतिरोदनाश्रुणा उच्छूनं (पुष्टं) नेत्रं यत्र तत्.

प्रबुद्ध prabuddha, *p.p.* (of बुध with प्र) Awakened, awake. प्रबुद्धाम् 2 *c. sin. f.* (जाग्रतीम्, प्रकाशमानाम्, विकसितपत्राम् as applied to the lotus). It is said :

> पृष्टा न किञ्चिद्वदति न शृणोति न पश्यति ।
> न जागर्ति न निद्राति जडतायां गतस्मृति: ॥

"Being questioned, she speaks not, hears not, sees not aught; neither wakes nor sleeps, memory being lost in insensibility."

प्रभव prabhava, *s.m.* The place of receiving existence, or where an object is first perceived. प्रभवम् prabhavam, 2 *c. sin.* (प्रथमोपलब्धिस्थानम्, उद्भूतं, प्रथमप्रकाशकं).

प्रभवति prabhavati, *pres. par.* of भू bhū, 1 *cl.* Become, with प्र pra, Come forth, appear, become visible. Be able, possess power (समर्थो भवति. शक्नोति, समुत्पद्यते, आविर्भवति, प्रकटीभवति).

प्रभा prabhā, *s.f.* Radiance, lustre. प्रभाम् 2 *c. sin.*

प्रमत्त pramatta, *p.p.* (of मद् mad, Rejoice, with प्र) Careless, negligent, remiss. प्रमत्त: 1 *c. sin. m.* (स्ववनिताकामातुरतया अनवहित: Heedless through love-sickness for his wife).

प्रमुख pramukha, *adj.* Chief, principal, first (प्रधान).

प्रयाचित prayāchita, *p.p.* (of याच with प्र) Asked, solicited. प्रयाचित: 1 *c. sin. m.*

प्रयाण prayāṇa, *s.m.* Going, march, journey.

प्रयाति prayāti, प्रयान्ति prayānti, *pres. par.* of या yā, 2 *cl.* Go, with प्र pra, Proceed, advance.

प्ररोह praroha, *s.m.* A bud, shoot.

प्रवास pravāsa, *s.m.* Banishment, exile. So :

> ऊर्वोश्च स्तनपार्श्वे च प्रवासं गच्छता खलु ।
> स्मृत्यै तिस्रश्चतस्रो वा दीयन्ते नखरेखिका: ॥

"Three or four little scorings with the nail are made on both thighs, bosom, and side, just for a souvenir, by one setting out on a distant journey."

प्रवाह pravāha, *s.m.* Stream, current. प्रवाहम् 2 *c. sin.* (ओघम् A (pearl-resembling) rolling stream).

प्रवितत pravitata, *p.p.* (of तन tan, Stretch, with वि and प्र) Outspread.

प्रविष्ट pravishṭa, *p.p.* of विश viś, Enter, with प्र pra. प्रविष्टान् 2 *c. pl. m.*

प्रवृत्त pravṛitta, *p.p.* (of वृत vṛit, with प्र pra) Turned, directed, proceeding, driving. Rendered by, emanating from. प्रवृत्ता: 1 *c. pl. m.* (कृतगमनारम्भा: kṛita-gamanārambhāh, प्रस्तुता:, चलिता:).

प्रवृत्ति pravṛitti, *s.f.* News, tidings. प्रवृत्तिम् 2 *c. sin.* (वार्ताम्).

प्रवृद्ध pravṛiddha, *p.p.* (of वृ vṛidh, with प्र) Increased, augmented.

प्रवेश praveśa, *s.m.* Entrance, admittance; union; susceptibility. प्रवेशम् 2 *c. sin.*

प्रशमन praśamana, *s.n.* Alleviation, assuaging, mitigation.

प्रशमित praśamita, *p.p.* (of शम śam, *caus. form*)

Allayed, quieted, extinguished, quenched (निर्वापित, प्रकर्षेण शान्तिं नीत).

प्रशमितवनोपप्लवम् praśamita-vanopaplavam, प्रशमितः (प्रकर्षेण शान्तिं नीतो) वनस्य (काननस्य) उपप्लव (उपसर्गो दावाग्निसम्भवो) येन तादृशं—प्रशमितो (निर्वापितो) दवोपप्लवो (दावाग्निदाहो) तथाभूतं त्वां.

प्रसन्न prasanna, *p.p.* (of षद् shad, with प्र) Clear, bright, pellucid, pure, unsullied. प्रसन्ने 7 *c. sin. n.* (निर्मले, स्वच्छे, वक्रतादोषरहिते vakratā-dosha-rahite, सानुरागे "Affectionate").

प्रसर prasara, *agt.* Going forth, proceeding.

प्रसरति prasarati, *pres. par.* of सृ sṛi, 1 *cl.* Go, with प्र pra, Forth.

प्रसव prasava, *s.m.* A blossom, flower.

प्रसविन् prasavin, *adj.* Producing, bearing offspring, prolific. प्रसवि 2 *c. sin. n.*

प्रसारिन् prasārin, *agt.* Flowing, streaming forth. प्रसारिभिः 3 *c. pl. n.*

प्रसूत prasūta, *p.p.* (of षू shū, with प्र) Born, produced, grown. प्रसूतम् 2 *c. sin. n.*

प्रस्थ prastha, *s.m.* Table-land on the top of a mountain.

प्रस्थान prasthāna, *s.f.* Departure; a setting out on a journey. प्रस्थानम् 1 *c. sin.* (गमनं, प्रयाणं).

प्रस्थित prasthita, *p.p.* (of ष्ठा shṭhā, with प्र) Gone, departed, set forth (on a journey, etc.). प्रस्थितस्य 6 *c. sin. m.* (चलितस्य, गन्तुमारभमानस्य gantum ārabhamānasya "Beginning or preparing to go").

प्रहत prahata, *p.p.* (of हन han, with प्र) Struck, beat; played upon (as a musical instrument).

प्रहतमुरजाः prahata-murajāḥ, सङ्गीताय (गानार्थं) हतास् (ताडिता) मृदङ्गा येषु ते तथा—(वादितमृदङ्गाः, वाद्यमानमृदङ्गाः).

प्रहित prahita, *p.p.* (of धा dhā, with प्र) Sent, despatched. Discharged, shot (arrow from a bow).

प्राचीमूल prāchī-mūla, *s.n.* The eastern horizon. प्राचीमूले 7 *c. sin.* प्राच्यां (पूर्वस्यां दिशि) मूले—पूर्वदिगुपान्ते, उदयप्रान्ते—कृष्णचतुर्दश्यां हि प्राचीमूले चन्द्रकला दृश्यते "For on the 14th (night) of the wane, a digit of the moon is seen on the eastern horizon"—(मृतप्रायाम् "Like a corpse").

प्राणिन् prāṇin, *s.m.* An animal, a sentient or living being. प्राणिभिः 3 *c. pl.* (चेतनैः).

प्रातःकुन्दप्रसवशिथिलम् prātaḥ-kunda-prasava-śithilam, प्रातरुद्भूतकुन्दकुसुमवत् सुकुमारम् (दुर्बलं) तदपि जलसेकादिनाश्वास्यमानं.

प्रातर् prātar, *ind.* Early in the morning, betimes.

प्रान्त prānta, *s.m.* Edge, margin, skirt.

प्राप् prāp, *agt.* (of आप Obtain, with प्र) Getting, obtaining. प्रापि 7 *c. sin. m.* The crude or naked root is often subjoined to a noun, like fer, ger, etc., in such words as lucifer, ensifer, armiger, laniger, etc. The technical name given by Hindu grammarians to this kind of compound is "kwip."

प्रापणीय prāpaṇīya, *fut. p.p.* (of आप āp, Obtain, with प्र). प्रापणीयाः 1 *c. pl. m.* (मेलयितव्याः प्रेरणीयाः नेतव्याः, प्रापयितुं or नेतुं शक्याः).

प्रापि prāpi, 7 *c. sin. m.* of प्राप् *agt.* also 2 *c. sin. n.* of प्रापिन् *agt.* Getting, obtaining; wearing.

प्रापिन् prāpin, *agt.* Getting, obtaining. प्रापि 2 *c. sin. n.*

प्राप्त prāpta, *p.p.* (of आप āp, with प्र) Obtained, gotten. Arrived. प्राप्ते 7 *c. sin. n.* (उपगते सति, समागते सति, आगते सति).

प्राप्तवानीरशाखम् prāpta-vānīra-śākham, प्राप्ता (लब्धा) वानीरस्य (वेतसस्य) शाखा (विटपा भुजो) येन तादृशं—प्राप्ता (लब्धा) वानीरा (वेतसा) एव शाखा (भुजा) येन तत्तथा—तटनिकटवर्तिवेतसवृक्षप्रान्ते संश्लिष्टं—करधृतं, हस्तावलम्बितं.

प्राप्ति prāpti, *s.f.* Acquisition, attainment. प्राप्तये 4 *c. sin.*

प्राप्य prāpya, *fut. p.p.* (of आप āp, with प्र pra) That may be reached; attainable.

प्राप्य prāpya, *ind. p.p.* (of आप āp, with प्र) Having obtained, received, reached, arrived at (आसाद्य).

प्रायशस् prāyaśas, प्रायस् prāyas, or प्रायेण prāyeṇa, *ind.* Usually, commonly, for the most part (बाहुल्येन, अत्यर्थं, प्राचुर्येण, प्रकाशतया "Openly").

प्रार्थन prārthana, *s.n.* A request. प्रार्थनम् 2 *c. sin.*

प्रार्थना prārthanā, *s.f.* Asking, begging, request, prayer, entreaty, pressing a suit. प्रार्थनया 3 *c. sin.* (अपरसुरतवाञ्छया, अभ्यर्थतया).

प्रार्थनाचाटुकारः prārthanā-chāṭukāraḥ, स्वदोषच्छादनार्थं प्रार्थनारूपं चाटु (सविनयभाषणं) करोति यः प्रियो (नायकः) स इव—प्रार्थनया अपरसुरतवाञ्छया) चाटूनि करोति.

प्रालेय prāleya, *s.m.* Frost, dew.

प्रालेयाद्रि prāleyādri, *s.m.* The Himalāya mountain. प्रालेयाद्रेः prāleyādreḥ, 6 *c. sin.*

प्रालेयास्रम् prāleyāsram (हिमरूपमश्रु himarūpam asru, अवश्यायजलं, हिमम् अश्रु, लोचनजलं, विच्छेदजनकत्वात् रोदनजलं).

प्रावृषासम्भृतश्रीः prāvṛishā-sambhṛita-srīh (प्रावृडुपार्जितशरीरोन्नतिः).

प्रावृष् prāvṛish, *s.f.* The rainy season. प्रावृषा 3 *c. sin.* (वर्षकालेन, वर्षाभिः).

प्रासाद prāsāda, *s.m.* A palace. प्रासादाः 1 *c. pl.* (धवलगृहाः). प्रासादानां मेघगुणयुक्तत्वव्यञ्जनाय मेघं प्रासादाद्विशेषयति पञ्चभिर् द्वितीयान्तैः प्रथमान्तैश्च "By five (examples) terminating in the second and first cases." मेघे विद्युल्लता विद्यते। प्रासादे ऽपि तत्तुल्यपरमसुन्दर्यः। मेघे इन्द्रधनुः। प्रासादे तु तत्तुल्यनानालिखितचित्रं। मेघे गम्भीरध्वनिः। प्रासादे तु सङ्गीतार्थं तत्तुल्यवादितमृदङ्गध्वनिः। मेघमध्ये तोयं। प्रासादमध्ये तत्तुल्यमणयः। मेघे उन्नता। प्रासादे ऽपि आकाशव्यापकायतयोन्नता। एवम्भूय साधारणधर्मत्वेन तुल्यत्वं बोध्यं।

प्रिय priya, *adj.* Dear, beloved, favourite, pet. प्रियः 1 *c. sin. m.* प्रियम् 2 *c. sin. n.* प्रिया 1 *c. sin. f.* प्रियायाः 5 *c. sin.* (पत्न्याः, प्रेयसीजनात्). *s.m.* A lover, a friend. प्रियेषु 7 *c. pl.* प्रिया *s.f.* A wife.

प्रियतम priyatama, *superl.* Dearest, best beloved. प्रियतमः 1 *c. sin. m.* (भर्ता, वल्लभः—प्रियो ऽप्यूरूसंवाहनादिना रतावसाने खेदमपनयतीत्युत्प्रेचितं चाटुकारतां दर्शयितुमाह).

प्रियतमभुजोच्छ्वासितालिङ्गितानाम् priyatama-bhujochchhwāsitāliṅgitānām, प्रियतमानां (वल्लभानां) भुजैः (or प्रियतमेन भुजाभ्यां) पूर्वं उच्छ्वासिता (उत्तोलिताः *i.e.* विपरीतरतार्थं देहोपरि कृताः) पश्चादालिङ्गिताः तथा तासां—प्रियतमभुजैः (कान्तबाहुभिः) उच्छ्वासितालिङ्गितानां निविडालिङ्गितानाम् अत्यर्थीकृतम् आलिङ्गनं यासां. The first and regularly derived meaning of उच्छ्वासित is "Out of breath" (conf. उन्मार्ग); and when associated with the idea of clasping, hugging, and embracing, would be nearly synonymous with निर्दय, निविड, or गाढ. Not content, however, with this simple and obvious meaning, the Commentators have gone out of their way in search of other equivalents, as उत्तोलित, पुरुषायित, etc.; expressions drawn probably from the Kāma-śāstra.

प्रियसखम् priya-sakham (बन्धुजनं, प्रियसुहृदं). It is said:

केलिश्च सङ्गतिश्चैव विवादश्च नराधिप।
सदृशैरेव दृश्यन्ते नाधमै र्नापि चोत्तमैः॥

"Play and intercourse and disputation, O king! are seen only with equals; never with plebeians nor with patricians."

प्रियसमुचितम् priya-samuchitam (प्रणयियोग्यम्).

प्रियसहचरीसम्भ्रमालिङ्गितानि priya-sahacharī-sambhramāliṅgitāni, प्रियसहचरीणां (प्रियवनितानां) सम्भ्रमेण (त्वरया, गाढतया वा, आदरेण, साध्वसेन, भयेन वा) आलिङ्गितानि (आश्लेषान्)—एतादृशालिङ्गनं हि सात्त्विकां प्रीतिमुत्पादयति. "Embracing of this kind demonstrates virtuous love."

प्रियार्थम् priyārtham (प्रीत्यर्थं—भार्यानिमित्तं, प्रियायै, प्रियकार्याय, पत्नीनिमित्तं).

प्रीत prīta, *p.p.* (of प्री Please) Pleased, delighted, glad. प्रीतः 1 *c. sin. m.* सन्तुष्टः सन्, आदरितः सन्, मत्प्रयोजनसिद्धिरनेन भविष्यतीति हर्षितः "Filled with joy at the thought that the accomplishment of my object will be through it (or him)".

प्रीति prīti, *s.f.* Love, affection, kind regard, friendship. Joy, pleasure, delight, solace. प्रीतिम् 2 *c. sin.* प्रीत्या 3 *c. sin.*

प्रीतिप्रमुखवचनम् prīti-pramukha-vachanam, प्रीत्या प्रमुखवचनं यत्र तत् adverbially, which Sanskṛit grammarians express by the phrase यथा स्यात् तथा—स्नेहप्रधानवचनम्.

प्रीतिस्निग्धैः prīti-snigdhaih (प्रेममनोहरैः prema-manoharaih, अतिप्रेमार्द्रैः ati-premārdraih, "Moist with intense love." अनुरागमनोहरैः anurāga-manoharaih, "Captivating by their affection").

प्रेक्षण prekshaṇa, *s.n.* The eye.

प्रेक्षणीय prekshaṇīya, *fut. p.p.* (of ईक्ष् īksh, See, with प्र) To be seen, viewed, beheld, gazed at. Worthy of being looked at, beautiful to the view. Visible, apparent, looking or appearing like. प्रेक्षणीयः 1 *c. sin. m.* प्रेक्षणीयम् 2 *c. sin. m.* (दृश्यम्, दर्शनीयम्). प्रेक्षणीयां 2 *c. sin. f.*.

प्रेक्षित prekshita, *s.n.* A gaze, look, glance. प्रेक्षिते 7 *c. sin.* प्रेक्षितानि 2 *c. pl.*

प्रेक्षिष्यन्ते prekshishyante, 2 *fut. ātm.* of ईक्ष् īksh, See, with प्र pra (प्रकर्षेण द्रक्ष्यन्ति — बहुमानपुरःसरमवलोकयिष्यन्ति).

प्रेक्ष्य prekshya, *fut. p.p.* (of ईक्ष īksh, See, with प्र) To be seen; visible, apparent, brilliantly conspicuous. प्रेक्ष्यम् 1 *c. sin. n.* (दर्शनीयं, उत्प्रेक्षणीयं, अनेकवर्णत्वात् "From being many-coloured").

प्रेक्ष्य prekshya, *ind. p.p.* of ईक्ष īksh, See, with प्र pra (विलोक्य, दृष्ट्वा).

प्रेमन् preman, *s.m. n.* Affection, tender regard. प्रेम्णा 3 *c. sin.*

प्रेमराशीभवन्ति prema-rāśī-bhavanti (स्नेहपुञ्जीभवन्ति — विशेषप्रीतिमयाः प्रेमपात्रस्य दर्शनेन तत्राधिक्यं व्रजन्ति—Finding no vent, love remains pent up in the breast.

प्रेरण preraṇa, *s.n.* A sending or throwing.

प्रेरित prerita, *p.p.* (of ईर् īr, Send, with प्र) Instigated, excited, influenced; touched. प्रेरिताः 1 *c. pl. m.* (स्पृष्टाः).

प्रोषित proshita, *p.p.* (of वस vas, Dwell, with प्र) Abroad, absent, away from home, sojourning in another country. प्रोषितानाम् 6 *c. pl.* (प्रवासिनां, विरहिणां, पथिकानां, पान्थानां).

प्रौढ prauḍha (praurha), *p.p.* (of वह vah, Bear, with प्र) Full-grown.

प्रौढपुष्पैः prauḍha-pushpaih, विकसितकुसुमैः, बहुकुसुमैः—प्रौढानि (जातानि, विकसितानि) पुष्पाणि येषां तथाभूतैः (कदम्बैः).

प्लुष्ट plushṭa, *p.p.* (of प्लुष plush) Burned.

फ ph, as in "uphill," "uphold."

फल phala, *s.n.* Fruit, product, result, consequence; reward, retribution (good or bad). फलम् 1 or 2 *c. sin.* फले 7 *c. sin.*

फलक phalaka, *s.m. n.* A slab, basement, or quadrangular pedestal (परिपीठिका).

फलति phalati, *pres. par.* of फल 1 *cl.* Bear fruit.

फलपरिणतिश्यामजम्बूवनान्ताः phala-pariṇati-śyāma-jambū-vanāntāh, फल (फलानां) परिणति (परिणत्या, पाकेन) श्यामाः (कृष्णाः) जम्बूवनान्येव जम्बूवनानि येषु ते (दशार्णाः).

फेन phena, *s.m.* Froth, foam (compared to white teeth). फेनैः 3 *c. pl.* (हिण्डीरैः).

ब b, as in "boot," "tub."

बद्ध baddha, *p.p.* (of बन्ध bandh) Bound, tied, fixed, fastened. बद्धा 1 *c. sin. f.* (कृतवेदिका—एकवेणीकृता).

बन्ध bandha, *s.m.* A tie, a fastening.

बन्धु bandhu, *s.m.* Friend, kinsman, relation.

बन्धुकृत्यम् bandhu-kṛityam (बन्धुकार्यं, मित्रकार्यं, कुशलसंवादप्रेषणादिकं, सन्देशप्रापणलक्षणं).

बन्धुप्रीत्या bandhu-prītyā, बन्धोस् (तव) प्रीत्या सुहृद् अयम् अस्माकम् आगत इति—बान्धवानां (कुरुपाण्डवानां) स्नेहेन न तु भयेन—युधिष्ठिरप्रीत्या—प्रीत्या न तु भीत्या prītyā na tu bhītyā, "Through love, but not through fear."

बल bala, *s.n.* Strength, power, might.

बलभद्र balabhadra, Baladeva, the elder brother of Kṛishṇa, and the third of the three incarnations termed Rāmas. He had the mishap to slay a Brahman about the time that the war between the Kurus and Pāṇḍus broke out; and feeling reluctant to espouse the cause of either party, he seized the opportunity of repairing to the sacred stream of the Saraswati on pilgrimage, there to do penance for the homicide. बलदेवो हि रेवत्या सहाहर्निशं मदिरापानासक्तः "Baladeva was addicted to wine-drinking with Revatī day and night."

बलि bali, *s.m.* Sacrifice, oblation, religious offering. Public worship. The handle of a chowrie or fly-flapper. Name of a celebrated Daitya king. बलिम् 2 *c. sin.* बलिभिः 3 *c. pl.*

बलिनियमनाभ्युद्यतस्य bali-niyamanābhyudyatasya, बलेः (दैत्यस्य) नियमनाय (बन्धनाय, निग्रहाय) अभ्युद्यतस्य (प्रवृत्तस्य, कृतोद्यमस्य, वर्धितवामनरूपस्य त्रिविक्रमस्य).

बलिव्याकुला bali-vyākulā, काकबलिदानपरा—प्रोषितप्रियागमनार्थं विरहिण्यः काकेभ्यो बलिं ददतीति — मत्समागमोपायोचितकल्पितपूजोपहारसम्भ्रान्ता सती.

बहु bahu, *adj. n.* used adverbially, Much, greatly (बहु विगणयन्, अत्यर्थं विचारयन्).

बहुतर bahutara, *compar.* (of बहु) Greater, more.

बहुशस् bahuśas, *ind.* Abundantly. Frequently (वारं वारं, बहुधा). अनेकसङ्ख्याः.

बाधेत bādheta, *pot. ātm.* of बाध Torment, ravage, devastate (पीडयेत्, दहेत्, बाधिष्यते).

बाल *adj.* bāla, Young, tender, budding. Tall. *s.m.* A tail. Hair.

बालकुन्दानुविद्धम् bāla-kundānuviddham, बालकुन्दैः (कुन्दकलिकाभिर्) अनुविद्धं (खचितं)—

नूतनकुन्दपुष्पेण विद्धं (रचितं or ग्रथितं)—अनेन हेमन्तकाल उक्तः "By this, Winter is spoken of."

बालभार bāla-bhāra, A weight of tail, a large and bushy tail.

बालमन्दारवृक्षः bāla-mandāra-vṛikshah (नवीनकल्पवृक्षः, नूतनपारिजातवृक्षः — तज्जातपुष्पेण मया सह क्रीडितुं पालितः "Reared to play with me with the flowers growing thereon."

बाला bālā, *s.f.* A girl or young woman. बालाम् 2 *c. sin.* (पञ्चदशवर्षां, नितान्तसुकुमारां—अप्रवीणां स्त्रीस्वभावात् सर्वदा नानामनोरथशालिनीम्). बाले 8 *c. sin.*

बालेति गीयते नारी यावत् षोडशवत्सरं ।

"A female is styled a girl until the sixteenth year."

बिभर्ति bibharti, *pres. par.* of भृ bhṛi, 3 *cl.* Bear, wear, exhibit (धारयति).

बुद्धि buddhi, *s.f.* Thought, sentiment, feeling. बुद्ध्या buddhyā, 3 *c. sin.*

ब्रह्मावर्त brahmāvarta, *s.m.* Name of a country. ब्रह्मावर्तम् 2 *c. sin.* (ब्रह्मावर्ताभिधानं, ब्रह्मावर्तनामानं).

ब्रूयाः brūyāh, *pot. par.* of ब्रू brū, 2 *cl.* Say, speak.

भ bha, as in "abhor."

भक्ति bhakti, *s.f.* Service. Devotion, attachment. Worship, reverence. Orderly arrangement or disposition. भक्त्या 3 *c. sin.* (सेवया).

भक्तिच्छेद bhakti-chchheda (from भक्ति bhakti, Devotion, and छेद chheda, A distinguishing mark), A coloured streak, the separating or distinguishing marks of Vaishṇava devotion; certain streaks on the forehead, nose, cheeks, breast, and arms, which denote a follower of Vishṇu. भक्तिच्छेदैः 3 *c. pl.* (विभागभेदैः, रेखाविशेषैः). The Commentators make no allusion whatever to these sectarial marks of Vaishṇava devotion.

भक्तिनम्रः bhakti-namrah (भक्त्या नम्रः सन्).

भङ्ग bhaṅga, *s.m.* A breaking, splitting; fracture; chasm, fissure, division. भङ्गाय 4 *c. sin.*

भङ्गि bhaṅgi or भङ्गी bhaṅgī, *s.f.* Fracture, division, separation. A wave.

भङ्गिन् bhaṅgin, *adj.* Possessing fractures, fissures, divisions, or chasms. भङ्गी bhaṅgī, 1 *c. sin. m.* (विभङ्गयुक्तः सन्, विच्छेदवान् सन्).

भङ्गीभक्त्या bhaṅgī-bhaktyā, भङ्गीनाम् (ऊर्मीणां, पर्वणां) भक्तिः (रचना) तया—तरङ्गमालानुकारेण. यद्वा भङ्ग्या bhaṅgyā (खण्डखण्डविच्छेदरूपया) भक्तिः (विभागस्) तया विरचितवपुः. यद्वा भङ्गी सन् (विरचितवपुः or कल्पितशरीरः सन्) कया भक्त्या (सेवया). तथा च सोपानत्वं युक्तं भवति.

भजते bhajate, *pres. ātm.* of भज 1 *cl.* Obtain.

भजेथाः bhajethāh, *pot. ātm.* of भज 1 *cl.* Worship, pay homage, honour with a visit (पुण्यस्थानत्वात्).

भय bhaya, *s.n.* Fear, dread, alarm, fright. भयात् 5 *c. sin.* (पूर्वभक्षीकृतत्वेन त्रासात्—स्वविनाशभीत्या—कृतापराधत्वात्).

भर bhara, *adj.* Much, excessive.

भर्तुः कण्ठच्छविः bhartuh kaṇṭha-chchhavih, निजस्वामिनो (महादेवस्य) कण्ठस्येव छविः (शोभा) यस्य तादृशः — अयम् अस्मत्स्वामिगलसमानवर्ण इति ayam asmat-swāmi-gala-samana-varṇah. शङ्करकण्ठकान्तिवन्नीलवर्णं śaṅkara-kaṇṭha-kāntivan-nīla-varṇam.

भर्तृ bhartṛi, *s.m.* Lord, master. Mate, husband, spouse. भर्तुः 6 *c. sin.* (प्रभोः, स्वामिनः, कुबेरस्य—भगवतो नीलकण्ठस्य). भर्तुः स्मरसि is equivalent to भर्तारं स्मरसि.

भव bhava, *s.m.* Birth. *imper.* of भू bhū, 1 *cl. par.* Become.

भवत् bhavat, *honorif. pron.* You, Your Honour, Worship, Highness, etc. भवान् 1 *c. sin. m.* भवन्तम् 2 *c. sin. m.* भवतः bhavatah, 6 *c. sin. m.*

भवति bhavati, *pres. par.* of भू bhū, 1 *cl.* Become, be, arise, come to pass. A Commentator on verse 3 takes it to be the 7 *c.* of भवत् *pres. part.* agreeing with मेघालोके, and gives as its equivalent विद्यमाने "Existing, occurring, being found."

भवन bhavana, *s.n.* House, dwelling. भवनम् 1 *c. sin.* (गृहं).

भवनवडभौ bhavana-vaḍabhau (गृहवडभौ, प्रासादोपरि शालायां, भवनस्य सौधगृहस्योपरि मण्डपिकायां, प्रासादमस्तके, आच्छादनी, उपरिभागे, सौधशिखरशालादौ).

भवनशिखिभिः bhavana-śikhibhih (गृहमयूरैः. गृहवासिक्रीडामयूरैः griha-vāsi-krīḍā-mayūraih. ताभिः By those (women) पालितमयूरैः).

भवानी bhavānī, *s.f.* The goddess Pārvatī or Durgā in her pacific and amiable form. **भवान्या** 3 *c. sin.* (**दुर्गया, गौर्या, भवस्य पत्न्या, पार्वत्या**).

भवितृ bhavitri, *agt.* About to be, actually becoming, or disposed to be. **भविता** 1 *c. sin. m.* **भवित्रीम्** 2 *c. sin. f.* (**भाविनीम्**).

भवेः bhaveh, *pot.* of **भू** bhū, 1 *cl. par.* Become.

भानु bhānu, *s.m.* The sun. **भानुः** 1 *c. sin.* **भानोः** 6 *c. sin.* (**सूर्यस्य**).

भाययेः bhāyayeh, *pot. par.* of **भी** bhī, Fear, *caus. form,* Frighten, alarm, scare, terrify (**त्रासयेः, भीताः करिष्यसि**).

भार bhāra, *s.m.* Burden, weight, load. **भारः** 1 *c. sin.* **भारात्** 5 *c. sin.*

भाव bhāva, *s.m.* State, condition of being. Meaning, intention, purpose (**अभिप्राय**). Mind, soul, heart (**हृदय**). The abstract idea conveyed by any word; **दूरभाव** dūrabhāva is therefore equivalent to **दूरता** dūratā or **दूरत्व** dūratwa, Distance (from **दूर** dūra, Distant).

भावगम्य bhāva-gamya (**हृदयङ्गम** hridayangama), Apposite, proper. Affecting, touching. Dear, beloved. **भावगम्यम्** 2 *c. sin. n.*

भाविन् bhāvin, *agt.* Future, what will be, or is about to be. **भावी** 1 *c. sin. m.* **भावि** 1 *c. sin. n.* (**भविष्यति**).

भास् bhās, *s.f.* Light, glare, splendour, lustre. **भासम्** 2 *c. sin.* **भासा** 3 *c. sin.*

भित्त्वा bhittwā, *ind. p.p.* of **भिद्** bhid, Break, burst, split, rend (**विदार्य, विकाशयित्वा**).

भिन्न bhinna, *p.p.* (of **भिद्** bhid) Broken, fractured; powdered, pounded. Divided, detached, separated; deprived.

भिन्नवर्ण bhinna-varṇa, **प्राप्तवर्णान्तर, त्यक्तसौहित्य.**

भिन्नवर्णाधरौष्ठम् bhinna-varṇādharaushṭham (**भिन्नवर्णौ (जातकालिमानौ) अधरौष्ठौ यत्र तादृशं—भिन्नवर्णं (प्राप्तवर्णान्तरं, त्यक्तसौहित्यं) अधरौष्ठं यत्र तादृशं**).

भीति bhīti, *s.f.* Fear, dread.

भुक्त bhukta, *p.p.* (of **भुज**) Eaten. Used, enjoyed (**उपभुक्त**).

भुज bhuja, *s.m.* The arm, the hand.

भुजग bhujaga, *s.m.* A snake, a serpent (as moving by the shoulder or in curves).

भुजगवलयम् bhujaga-valayam, **सर्परूपं वलयं (करभूषणं कटकं)** "Bracelet consisting of a serpent." **भुजगस्य भयङ्करत्वात् तद्वलयवता हस्तेन विलासिनीहस्तग्रहणमनुचितमिति.**

"On account of the formidableness of a serpent, the taking of a fair female's hand by a hand having the same for a bracelet is improper."

भुजगशयनात् bhujaga-śayanāt (**सर्पशय्यायाः, शेषपर्यङ्कात्, शेषतल्पात्, अनन्तशय्यायाः, कार्तिकशुक्लैकादश्यामित्यर्थः**).

भुजतरुवनम् bhuja-taru-vanam, **बाहुवृक्षसञ्चयम्** bāhu-vriksha-sanchayam. On account of Śiva's possessing ten arms, it is said:

ध्यायेद्रूप्याचलाभं भवजभयहरं शङ्करं पञ्चवक्त्रम्।
भास्वच्चन्द्राननाचं दशभुजमजिनं रक्तवक्त्रं दधानम्॥

"One should meditate on S'ankara, splendid as a mountain of silver, remover of inbred fear, five-faced, having a countenance and eye radiant as the moon, ten-armed, red-mouthed, wearing a hide."

भुवः bhuvah, 6 *c. sin.* of **भू** bhū, *s.f.* The earth (**पृथिव्याः—पृथ्वीरूपनायिकायाः** "Of a mistress consisting of the earth.")

भुवन bhuvana, *s.n.* The world.

भुवनविदिते bhuvana-vidite (**लोकविश्रुते, त्रैलोक्यविख्याते, लोकत्रये प्रथिते, भुवनेषु (लोकेषु) विदिते (ख्याते).—परमत्वेन विख्याते** Pre-eminently celebrated).

भू bhū, *s.f.* Earth, ground. Floor, pavement. **भुवः** 6 *c. sin.* 1 *c. pl.* **भुवि** 7 *c. sin.* (**भूमौ, पृथिव्यां, भूतले**).

भूः bhūh and **भूत्** bhūt, 3 *pret. par.* of **भू** bhū, Be, become.

भूत bhūta, *p.p.* (of **भू** bhū) Become. *s.n.* A living being, creature, spirit. *In comp.* Like, resembling. **भूतानाम्** 6 *c. pl.* (**प्राणिनां सुलभविपदां**).

भूति bhūti, *s.f.* Ashes (resembling the water of the Nerbudda, whitish or ashy coloured). **भूतिम्** 2 *c. sin.* (**शोभासम्पदम्**).

भूमि bhūmi, *s.f.* Ground, floor. Place, spot, room. **भूमयः** 1 *c. pl.* **भूमीः** 2 *c. pl.*

भूयस् bhūyas, *ind.* Again; and further, or beside. **भूयो भूयः** bhūyo bhūyah, Again and again, repeatedly (**मनसः शून्यत्वात्** "From vacancy of mind").

भूरि bhūri, *adj.* (but never declined) Many, numerous.

भृगु bhrigu, *s.m.* Name of the Rishi Jamadagni, and father of Paraśurāma.

भृगुपति bhṛigu-pati, *s.m.* The hero and Avatār Paraśurāma. भृगुपतेः 6 *c. sin.* (परशुरामस्य, जामदग्न्यस्य).

भृङ्ग bhṛiṅga, *s.m.* A bee.

भेद्य bhedya, *fut. p.p.* (of भिद् bhid) Capable of being pierced. भेद्याः 3 *c. pl. n.*

भोग bhoga, *s.m.* Enjoyment. भोगान् 2 *c. pl.*

भोग्य bhogya, *fut. p.p.* (of भुज bhuj, Eat; also enjoy or suffer) To be endured. भोग्येन 3 *c. sin. m.* (अनुभवनीयेन. वर्षं (वत्सरं) व्याप्य अविच्छेदेन "Extending through a year without interruption"). देवानां मनुष्यलोकवासस्य नरकवासतुल्यत्वात् शापस्यातिशयदुःसहत्वं सूचितं "The exceeding intolerableness of the curse to deities through the resemblance of a residence in the world of mortals to a residence in the infernal regions is indicated," as well as by the "double epithet" (विशेषणद्वयेन).

भोजयामास bhojayāmāsa, 2 *pret. par.* of भुज Enjoy, *causal form* (प्रापयामास).

भ्रंश bhranśa, *s.m.* A slipping, sliding, falling. भ्रंशेन 3 *c. sin.* (अधः पातेन). It is said:

> स्मरानलकृशे काये भूषां न बहु मन्यते ।
>
> "When the body is emaciated by the fire of love, one thinks not much about ornament."

भ्रंशिन् bhranśin, *agt.* Falling; who or what falls. भ्रंशिभिः 3 *c. pl. n.* (पतितैः, पतद्भिः).

भ्रमति bhramati, *pres. par.* of भ्रम् bhram, 1 *cl.* Whirl.

भ्रातृ bhrātṛi, *s.m.* A brother. भ्रातः 8 *c. sin.*

भ्रातृजाया bhrātṛi-jāyā, A brother's wife. भ्रातृजायां 2 *c. sin.* (भ्रातृस्त्रीं). ज्येष्ठभ्रातृजायां (भार्यां)—अहं तव ज्येष्ठभ्राता प्रेरकत्वात्, त्वं तु कनिष्ठभ्राता प्रेष्यत्वात्, अतस् तव दर्शनयोग्या सा.

> "I am thy elder brother from being the sender; and thou the younger brother from being sent. Therefore she is fit to be seen of thee."

भ्रुकुटि bhru-kuṭi, *s.f.* A frown (भ्रुवोः कौटिल्यं).

भ्रू bhrū, *s.f.* The brow, the eyebrow.

भ्रूभङ्ग bhrū-bhaṅga, *s.m.* A contraction of the eyebrow (compared by poets to the bending of a bow).

भ्रूलता bhrū-latā, *s.f.* The brow compared to the bends of a climbing plant (भ्रुवो लता इव भ्रूलता).

भ्रूविकार bhrū-vikāra, *s.m.* Ogling (from भ्रू The eyebrow, and विकार Change)—(भ्रूविलास, कटाक्षक्षेप kaṭāksha-kshepa).

भ्रूविकारानभिज्ञैः bhrū-vikārānabhigyaiḥ, भ्रूविकारेषु (नर्तकादिषु) अकुशलैः—भ्रूविभ्रमाविज्ञत्वं ग्रामीणत्वादेव (ग्रामवासित्वात् ग्राम्यस्वभावात् पामरत्वात्) From rusticity or simplicity, homeliness. भावहावादीनामनभिज्ञैः bhāva-hāvādīnām anabhigyaiḥ.

भ्रूविलास bhrū-vilāsa, *s.m.* A waving or graceful motion of the brow. भ्रूविलासान् 2 *c. pl.* (भ्रूक्षेपान्, भ्रूलताविभ्रमान्, भ्रूभङ्गीः).

म ma, as in "madam."

मघवन् maghavan, *s.m.* The god Indra. मघोनः 6 *c. sin.* (इन्द्रस्य, शक्रस्य).

मज्जन majjana, *s.n.* Bathing, ablution. मज्जनात् 5 *c.*

मणि maṇi, *s.m.* A jewel, gem; crystal. मणिभिः 3 *c. pl.* (मरकतैर्मणिभिः, मरकतशिलाभिः, कीलरूपैः "Peg-shaped.")

मणिबन्धन maṇi-bandhana, *s.m.* The wrist, or rather the fore-arm from the wrist to the elbow. मणिबन्धनात् 5 *c. sin.*

मणिमय maṇimaya, *adj.* Made of precious stones, jeweled.

मणिमयभुवः maṇimaya-bhuvaḥ, मणिमयी भूर् (भूमिः or प्रदेशो) येषां ते तथा.

मण्डप maṇḍapa, *s.m. n.* A bower, arbour. मण्डपात् 5 *c. sin.* मण्डपस्य 6 *c. sin.*

मण्डल maṇḍala, *s.n.* Orb, globe, sphere. मण्डलेन 3 *c. sin.* (आत्मप्रतिबिम्बेन, मण्डलाकारेण, वलयाकारेण).

मत् mat, *pron. in comp.* My, mine. मद्गेहिन्याः mad-gehinyāḥ, Of my wife.

मत mata, *s.n.* Direction, command.

मत्त matta, *p.p.* (of मद् mad) Furious, mad, ruttish (elephant). Pleased, glad, delighted. Intoxicated. मत्ताः 1 *c. pl. m.*

मत्प्रियार्थम् mat-priyārtham (मम प्रीत्यर्थं, मम भार्यानिमित्तं वा, मत्प्रियायै प्रियकार्याय वा, मत्पत्नीनिमित्तं).

मत्वा matwā, *ind. p.p.* (of मन man) Having thought; remembering, considering, knowing, understanding (ज्ञात्वा).

मत्सन्देशैः mat-sandeśaiḥ (मम वाचिकैः, मद्वार्ताभिः).

मत्सर matsara, *adj.* Insatiate, greedy. मत्सराः 1 *c. pl. m.*

मत्सादृश्यं mat-sādṛiśyam (मम प्रतिकृतिं, प्रतिरूपं, मदाकारसाम्यं, ममाकारं, विचित्रं).

मथित mathita, *p.p.* (of मथ math) Pinched, nipped. मथिताम् 2 *c. sin. f.*

मद mada, *s.m.* Joy, pleasure, delight. The juice that flows from an elephant's temples when in rut. मदेन 3 *c. sin.* (मत्ततया). मदैः 3 *c. pl.*

मदकल mada-kala, *adj.* Inarticulate, indistinct, like a drunken person. मदकलम् 2 *c. sin. m.* (मदेनाव्यक्तमधुरं, मदेकलं, मनोहरं).

मदिरा madirā, *s.f.* Spirituous liquor, inebriating drink. मदिराम् 2 *c. sin.*

मदीय madīya, *adj.* My, mine, belonging to me. मदीयैः 3 *c. pl. n.* (मामकैः).

मद्गोत्राङ्कम् mad-gotrānkam, मम गोत्रं नाम अङ्कं (चिह्नं) यस्य तत् (or यत्र तादृशं) तथा—मद्गोत्रीकं (मम नामैकचिह्नं, मन्नामकं, मन्नामाङ्कितं, मदीयनामचिह्नं.

मद्वियोगः mad-viyogah (मम विरहः).

मद्वियोगेन mad-viyogena, मम विरहेण, मम प्रवासेन साम्यभावात् मद्वियोगेन समानावस्थानेनाधुना मन्दच्छायं (गतश्रीकम् उपस्कराभावात् "For want of the broom"). पूर्वम् अलकायां मद्गृहं सर्वोत्कृष्टमासीत् "Formerly my house was the most stylish of all in Alakā."

मधु madhu, *s.n.* Honey. Any exhilarating or inebriating beverage; wine, mead. मधु 2 *c. sin.* (मदिरां). मधुनः 6 *c. sin.* (मद्यस्य, सुरायाः).

मधुकर madhu-kara, *s.m.* Honey-maker; a bee.

मधुकरदीर्घान् madhukara-dīrghān, मधुकरश्रेणिवत् (भ्रमरपङ्क्तिवद्) दीर्घान् (आयतान्). भ्रमरपरस्परावत् bhramara-parasparāvat. अपाङ्गगतत्वात् or अपाङ्गितत्वात्.

मधुर madhura, *adj.* Sweet, honied. मधुरम् adverbially, Sweetly (शुभं, मनोहरं, अदीप्तस्वरं, श्रुतिसुखं, सुस्वरं).

मधुरवचनाम् madhura-vachanām (मञ्जुभाषिणीम् manju-bhāshiṇīm, मिष्टभाषिणीं mishṭa-bhāshiṇīm.

मध्य madhya, *s.m. n.* Middle, mist, centre, waist. मध्ये 7 *c. sin.* *adj.* Central.

मध्येक्षामा madhye-kshāmā (मन्दोदरात् or तुच्छोदरत्वात् कृशमध्या, क्षीणमध्या, कृशोदरी).

मध्येन्द्रनीलम् madhyendranīlam, मध्ये (अन्तराले) इन्द्रनीलं यस्य तत्.

मध्येश्यामः madhye-śyāmah, 1 *c. sin. m.* Black in the centre (मध्यभागे श्यामः, अग्रेश्यामः). Some copies read मूर्ध्निश्यामः "Black in the head."

मनस् manas, *s.n.* Heart, mind, affection. मनः 1 or 2 *c. sin.* मनसि 7 *c. sin.* (हृदये, चित्ते).

मनसिनिहितात् manasi-nihitāt (निधिवत् सङ्गोप्य स्थापितात्, हृदयस्थापितैः, चेतसिस्थापितैः, अविस्मृतैः "Not forgotten").

मनोहर mano-hara, *adj.* Pleasing, agreeable, ravishing.

मन्द manda, *adj.* Slow, dull, sluggish. Little.

मन्दच्छायम् manda-chchhāyam (स्वल्पशोभं, तुच्छशोभं, क्षामच्छायं, क्षीणक्षोभं, गतश्रीकं).

मन्दमन्दातपम् manda - mandātapam, मन्दमन्दो (ऽपटुतर) आतप(उद्योतो) यस्य तादृशं. मन्दमन्दम् (अत्यल्पकालम्) आतपः (सूर्यकिरणो) यत्र तत् एवं स्यात् (क्षुद्रं स्यात्) कोमलं.

मन्दं मन्दम् mandam mandam, *adv.* Slowly, slowly, very softly. शनैः शनैः, अतिमन्दं—वीप्सायां आधिक्ये वा द्विर्त्वं. "The repetition [is used] in [cases of] succession or in excess."

समीरणे देहसुखे प्रयातुः सर्वसम्पदः ।

"In a wind pleasant to a traveller's body are all successes."

मन्दायन्ते mandāyante, *pres. ātm. nominal verb of the class* भृशादि bhṛiśādi (from मन्द manda, Slow) Relax, linger, loiter (शिथिलीभवन्ति, मान्द्यं कुर्वन्ति, आलस्यं भजन्ते, कालक्षेपं कुर्वन्ति, अलसा भवन्ति).

मन्दार mandāra, Swallow wort (a variety of this plant has exquisitely delicate milk-white flowers). It is also called one of the five trees of Swerga (सुरतरु sura-taru).

मन्द्र mandra, A bass or low tone, such as the grumbling of clouds, etc.

मन्द्रस्निग्धैः mandra-snigdhaih, गम्भीरमधुरैः मनोज्ञैः

मन्मथ manmatha, *s.m.* Kāmadeva, the god of love. मन्मथः manmathah, 1 *c. sin.* (कामः, कन्दर्पः). It is said :

मन्मथाकुलितं चित्तं दर्शनादेव जायते ।
यस्मादुत्कण्ठितामाहुः कामशास्त्रविचक्षणाः ॥

"Since the heart becomes agitated by love at the very sight, the learned in love-books call [her] utkanṭhitā."

मन्मुखेन man-mukhena (मम वदनेन).

मन्ये manye, *pres. ātm.* of मन man, 4 *cl.* Think, imagine, fancy, suspect, wist, wot, trow.

मम mama, 6 *c. sin.* of अस्मद् *pron.* I.

मय maya, *m.* मयी mayī, *f.* An affix to form adadjectives, implying, "Made up of, consisting of."

मया mayā, 3 *c. sin.* of अस्मद् asmad, *pron.* I.

मयि mayi, 7 *c. sin.* of अस्मद् *pron.* I. The Commentators frequently render mayi by मद्विषये madvishaye, In respect of me, on me, as "the object."

मयूर mayūra, *s.m.* A peacock. मयूरम् 2 *c. sin.*

मरकत marakata, *s.m.* An emerald.

मरकतशिलाबद्धसोपानमार्गा marakata-śilā-baddha-sopāna-mārgā, मरकत (or वैदूर्य) शिलाभि रचिता सोपानपरम्परा यस्याः सा. वापीप्रवेशारोहणार्थः पन्था (or मार्गो) यस्याम् एवम्भूता (वापी).

मरुत् marut, *s.m.* Wind, air, or its deified personification. मरुद्भिः 3 *c. pl.* मरुताम् 6 *c. pl.*

मलिन malina, *adj.* Dirty, soiled, foul.

मलिनवसने malina-vasane, मलिनं (कृष्णं or म्लानं) वसनं (वस्त्रं) यत्र तादृशे म्लानवस्त्रे रजोधूसराम्बरे (विरहिणीस्वभावो ऽयं). एतेन वस्त्रपरावर्तननिषेधेन ("by this refusal") सतीत्वमुक्तं. एतेन साध्वीत्वात् मद्विरहे भूषणपरित्यागो ("discarding of ornaments") व्यञ्जितः.

महत् mahat, *adj.* Great, mighty. Excellent, illustrious. महत् 2 *c. sin. n.* महत्सु 7 *c. pl. m.*

महाकाल mahā-kāla, *s.m.* A name or rather form of Śiva in his character of the destroying deity, being then represented of a black colour, and of aspect more or less terrific. महाकालम् 2 *c. sin. m.* (संहाररूपिणं, महाकालायतनं (or महाकालभवनं) पूर्वोक्तं चण्डीश्वरस्थानं).

महात्मन् mahātman, *adj.* Magnanimous. महात्मानः 1 *c. pl. m.*

महिमन् mahiman, *s.m.* Greatness. महिमा 1 *c. sin.* (माहात्म्य, महत्त्व, स्वेच्छागति "Freedom of locomotion, a going about at liberty").

देवस्वभावसुलभस्वर्गगमनादिसामर्थ्यम्

"Ability to go to heaven, etc., easy to god-like natures."

महिष mahisha, *s.m.* A buffalo. महिषाः 1 *c. pl.*

मही mahī, *s.f.* The earth. महीम् 2 *c. sin.* (पृथिवीं, पृथ्वीं, निर्बीजामपि "although unsown").

मा mā, a particle of forbidding or dissuading, employed with the 3rd pret. and usually causing the elision of the augment, No, not. मा गम Go not (मा गमिष्यसि, मा याहि).

मातङ्ग mātanga, *s.m.* An elephant.

मात्र mātra, *s.n.* Measure, space. मात्रम् 2 *c. sin.* मात्र or मात्रेण *ind.* Only, solely, merely.

माधवी mādhavī, मधौ (वसन्ते) भवा, *s.f.* Name of a large creeper (Gærtnera racemosa).

"This was the favourite plant of S'akuntalā, which she very justly called the Delight of the Woods; for the beauty and fragrance of its flowers give them a title to all the praises which Kālidāsa and Jayadeva bestow on them. It is a gigantic and luxuriant climber; but, when it meets with nothing to grasp, it assumes the form of a sturdy tree, the highest branches of which display, however, in the air their natural flexibility and inclination to climb."—Sir W. JONES' *Select Indian Plants.*

माधवीमण्डपस्य mādhavī-maṇḍapasya (लतागृहस्य —वासन्तीलतागृहस्य,—माधवीलतया निर्मितकुञ्जस्य).

मान māna, *s.n.* Haughtiness, pride. Female arrogance or indignation.

मानयिष्यत् mānayishyat, *fut. p. par.* of मन man, 10 *cl.* Honour, respect, worship. मानयिष्यन् 1 *c. sin.m.* तीर्थत्वात् सम्मानयिष्यन्. अवगाहनादिभिः सत्कारं करिष्यन्.

मानयिष्यन्ति mānayishyanti, 2 *fut. p. par.* of मन man, 10 *cl.* Honour, respect, worship (श्लाघयिष्यन्ति, अनुभविष्यन्ति, अङ्गीकरिष्यन्ति, त्वत्श्लाघां करिष्यन्ति. मानिन्यो हि मेघध्वनिसम्भ्रान्ताः कान्तमालिङ्गन्ति).

मानस mānasa, *s.n.* The lake Mānasa or Mānasarovara in the Himālaya mountains. मानसम् 2 *c.* मानसस्य 6 *c. sin.* तन्नामसरोवरस्य. *adj.* Mental.

मानसोत्काः mānasotkāh, मानससरोवरं प्रत्युत्कण्ठिताः मानसे (कुवेरसरसि "Kuvera's pool," विषये) उत्काः (सोत्कण्ठाः). वृष्टिभयेन कैलासगुहाप्रवेशाय जातहृदयोत्कण्ठाः.

मानिनी māninī, *s.f.* A haughty and high-spirited woman; or one displeased, disdainful and indignant towards her lover. मानिनीम् 2 *c. sin.* (मानवतीम् मत्कान्तां स्वभावतो मानकरणशीलां, स्वभावादहङ्कारिणीं). She is मानिनी and will not speak to thee; be thou therefore, धीर "reserved."

माम् mām, 2 *c. sin.* of अस्मद् asmad, *pron.* I.

मार्ग mārga, *s.m.* Road, way, path, passage. मार्गः 1 *c. sin.* मार्गम् 2 *c. sin.* (प्रस्थानं, पन्थानं, अध्वानं).

माल māla, *s.n.* A field. *s.m.* A mountain, a mountainous district. A country, lying west and south-

west of Bengal; Ramghur, etc. मालम्, मालस्थलं, मालनामदेशसम्बन्धि क्षेत्रं (केदारं).

मालती mālatī, *s.f.* The great-flowered jasmine. मालतीनाम् 6 *c. pl.* (जातीनां).

माला mālā, *s.f.* Garland, wreath, chaplet. मालाः 1 *c. pl.*

मास māsa, *s.m.* A month, a period of thirty days. मासान् 2 *c. pl.*

मित्र mitra, *s.n.* A friend. मित्रम् 2 *c. sin.* (सुहृदं न तु दूतमात्रं). मित्रे 7 *c. sin.* (सुहृदि, उपकारिणि).

मिथुन mithuna, *s.n.* A pair, couple, brace, male and female.

मिलित milita, *p.p.* (of मिल) Met, encountered.

मीन mīna, *s.m.* A fish.

मीनक्षोभाकुलकुवलयश्रीतुलाम् mīna-kshobhākula-kuvalaya-śrī-tulām, मीनस्य (मत्स्यस्य) क्षोभेन (सङ्घट्टनेन) आकुलं (व्याकुलं, चञ्चलं) नीलत्पोलं तस्य या श्रीः (शोभा) तस्यास् तुलां सादृश्यं प्राप्स्यति इत्यहं शङ्के (सम्भावयामि). मीनस्य यः क्षोभः मेघदर्शनजल्हादेन (लम्फादिः) तेनाकुलं (चञ्चलं) यत्कुवलयं तस्य श्रियः (शोभायास्) तुलां सादृश्यम् एष्यति.

मीलयित्वा mīlayitwā, *ind. p.p.* (of मील 10 *cl.*) Close (निमील्य, पिधाय — लोकोक्त्या अनायासकथनं चक्षुःपिधानमात्रेण मासचतुष्टयं यास्यतीति--यथा निमीलितनयनो न पश्यति तथा).

मुकुल mukula, *s.m.* or *n.* Opening bud. मुकुलैः 3 *c.*

मुक्त mukta, *p.p.* (of मुच) Quitted, left, deserted, retired from. Discharged, sent forth, vented, scattered, dropped, cast.

मुक्तध्वनिम् mukta-dhwanim (त्यक्तगर्जितम्, सशब्दम् sa-śabdam; this is the cause of wrath (क्रोधहेतु).

मुक्तरोधोनितम्बम् mukta-rodho-nitambam (मुक्तं (त्यक्तं) रोधस् (तीरं) तदेव नितम्बं येन तत्तथा— घर्मान्ते तुच्छत्वात् मुक्तो (ऽनाच्छादितः) तीररूपनितम्बो येन तत् वस्त्रहरणेन).

मुक्ता muktā, *s.f.* A pearl.

मुक्तागुण muktā-guṇa, A string of pearls. मुक्तागुणम् 2 *c. sin.* (हारं, मुक्तादाम, मौक्तिकदाम, मुक्ताग्रथितरज्जु muktā-grathita-rajju).

मुक्ताजाल muktā-jāla, *s.n.* A string or multitude of pearls. मुक्ताजालम् 2 *c. sin.* (मुक्तासमूहं, मौक्तिकवृन्दं, कटिभूषणं, मौक्तिकरचिततोरणविशेषं mauktika-rachita-toraṇa-viśesham. कान्तमनोहरणार्थम् ऊरौ मुक्ताजालं सुन्दरीभिर्बध्यते— मद्विरहाद् इदानीं तन्नास्तीति. वनितानां हि मेखलालम्बमानमुक्तास्तवका भवति). मुक्ताजालैः 3 *c. pl.* (मौक्तिकसमूहैः).

मुक्ताजालग्रथितम् muktā-jāla-grathitam, मुक्तासमूहसंवलितं (मौक्तिकसमूहैः खचितं, मुक्ताजालग्रथितं — श्यामत्वाद् अलकस्य मेघस्य सादृश्यं कैलासालकयोर्नायकनायिकाभावः — मुक्तातुल्या जलविन्दवः अलकतुल्यम् अभ्रवृन्दं),

मुक्तास्थूलाः muktā-sthūlāh, मुक्ताफलवत् स्थूलाः— मौक्तिकानीव स्थूलाः—मौक्तिकवत् कारुण्योद्यात् सलिलकणानिकरानुकारिणः.

मुक्ति mukti, *s.f.* Beatitude, delivery of the soul from the body, and release from further transmigrations. मुक्तिम् 2 *c. sin.*

मुख mukha, *s.n.* Face, countenance, visage; mouth. मुखम् 1 and 2 *c. sin.* मुखस्य 6 *c. sin.* मुखानि 2 *c. pl.*

मुखर mukhara, *adj.* Noisy, foul-mouthed. मुखरः 1 *c. sin. m.* (सशब्दः, शब्दायमानः, बहुवाक्, दुर्जनः, भयजनकः "fear-producing").

मुग्ध mugdha, *p.p.* (of मुह muh) Ignorant, simple, silly. Lovely, beautiful. A specimen of मौग्ध्य maugdhya, "Childish simplicity," is afforded in such questions as the following:

> सत्यमेवान्यदेशे ऽपि विद्यते शशलाञ्छनः ।
>
> "Is it actually true that in other lands also the hare-bannered deity (the moon) is found?"
>
> ते वृक्षाः कीदृशा नाम येषां मुक्ताफलं फलम् ।
>
> "What foresooth, are those trees like, the fruit whereof is a pearl?"

मुच्यमान muchyamāna, *pres. p.p.* (of मुच much) Being left free. मुच्यमानः muchyamānah, 1 *c. sin. m.* (त्याज्यमानः, परिहीयमानः, वर्ज्यमानः).

मुञ्चत् munchat, *pres. p. par.* of मुच 6 *cl.* Shed. मुञ्चतः 6 *c. sin. m.* (त्यजतः, निःसारयतः).

मुनि muni, *s.m.* A holy sage, silent philosopher.

मुरज muraja, *s.m.* A small drum, a tabour.

मुष्टि mushṭi, A handful, fist-full. मुष्टिः 1 *c. sin.*

मुहुरुपचितैः muhur upachitaih (शश्वत् प्रवृद्धैः, शोकाद् अतिशयवृद्धिगतैः, पुनः पुनः प्रसृतैः).

मुहुर्मुहुः muhur muhuh, *ind.* Again and again, repeatedly (वारं वारं).

मुहुस् muhus, *ind.* Again and again, repeatedly.

मुहूर्त muhūrta, *s.m. n.* An hour of forty minutes

(दण्डद्वयं). मुहूर्तम् 2 *c. sin.* (अल्पकाले न तु चिरकालं).

मूढ mūḍha, *p.p.* (of (मुह muh) Confused, bewildered, overwhelmed. मूढानाम् 6 *c. pl. f.*

मूर्च्छना mūrchchhana, *s.f.* A tone or semitone as placed in its scale, the seventh part of a Grāma or scale. मूर्च्छनाम् 2 *c. sin.* (ग्रामसम्भवरागं, तालविशेषं, गानविशेषं).

मूर्ति mūrti, *s.f.* Figure, form, shape, image. मूर्त्या 3 *c. sin.*

मूर्धन् mūrdhan, *s.m.* The head. मूर्ध्ना 3 *c. sin.* (मस्तकेन, शिरसा).

मूल mūla, *s.n.* Root, base. मूले 7 *c. sin.*

मूलेबद्धा mūle-baddhā (छत्रपिण्डिका, छत्रवेदिका).

मृग mṛiga, *s.m.* A deer. मृगाणाम् 6 *c. pl.* (कस्तूरीमृगाणां, Musk-deer, कस्तूरिकाणां).

मृगाक्षी mṛigākshī, *s.f.* A fawn-eyed woman, one whose eye is large, black and soft as the eye of a gazelle. मृगाक्ष्याः 6 *c. sin.* (हरिणलोचनायाः, मृगनेत्रायाः).

मे me, 6 *c. sin.* of अस्मद् asmad, I (मत्तः सकाशात्).

मेखला mekhalā, *s.f.* Girdle. Edge, swell of a mountain. मेखलासु 7 *c. pl.* (मध्यदेशेषु, नितम्बेषु, नितम्बप्रदेशेषु, कटिदेशेषु. रामोऽप्यस्य शृङ्गं गन्तुमशक्त इत्युच्चैस्त्वं "Loftiness, since even Rama was unable to reach its summit").

मेघ megha, *s.m.* A cloud. मेघः 1 *c. sin.* मेघम् 2 *c. sin.*

मेघदूताख्यम् megha-dūtākhyam, called Cloud-messenger. मेघ megha, दूत dūta, आख्या ākhyā, Name, appellation.

मेघालोके meghāloke, मेघस्य आलोके (दर्शने).

मेचक mechaka, *adj.* Black, dark-coloured, sable, sombre. मेचके 7 *c. sin. n.* (नीले, श्यामे, कृष्णे, श्यामले). हिमाद्रेर् अतिशुभ्रत्वात् बलदेवतुल्यता, मेघस्यातिकृष्णवर्णत्वान्नीलाम्बरतुल्यता च बोध्या.

मैत्री maitrī, *s.f.* Friendship; association; union, contact. मैत्र्या 3 *c. sin.* (संसर्गेण).

मैथिली maithilī, *s.f.* A name of Sītā, wife of Rāma (from मिथिला Mithilā, her native place).

मोक्ष moksha, *s.m.* A loosening, untying, unbinding. A voluntary dismissal (स्वेच्छया परित्यागः). Escape, release. Eternal happiness, emancipation from further union with matter. मोक्षः 1 *c. sin.*

मोघ mogha, Fruitless, unsuccessful. मोघा 1 *c. sin. f.* (व्यर्था, निष्फला, वन्ध्या). यद्यपि गुणी याचितो न प्रयच्छति तदा तस्यैव वचनीयता न याचकस्य

"Even if a worthy person, when solicited, gives not, still there is no upbraiding by him of the beggar."

It is said:

मरणे यानि चिह्नानि तानि चिह्नानि याचने ।

"Whatever symptoms [attend] on death, the same signs [attend] on begging."

मोघीकर्तुं moghī-kartum, To render vain or fruitless, to baffle, disappoint (व्यर्थीकर्तुं, व्यर्थतां (विफलतां) नेतुं, विफलीकर्तुं, निष्फलीविधातुं).

मोचयिष्यन्ति mochayishyanti, 2 *fut. p. par.* of मुच *causal form,* Cause, compel, induce, force to shed.

मौलि mauli, *s.m. f.* A diadem. मौलेः 6 *c. sin.*

य y, as in "yarn."

यः yah, 1 *c. sin. m.* of यद् *pron.* Who, which, what.

यक्ष yaksha, *s.m.* A kind of demigod (देवयोनिविशेषः). यक्षः 1 *c. sin.*

विद्याधरोऽप्सरोयक्षरक्षोगन्धर्वकिन्नराः ।
पिशाचो गुह्यकः सिद्धो भूतोऽमी देवयोनयः ॥

"The Vidyādhara, Apsaras, Yaksha, Rakshas, Gandharva, Kinnara, Piśācha, Guhyaka, Siddha, [and] Bhūta—these [are creatures] having a divine origin."

यक्षाङ्गनानाम् yakshānganānām (यक्षस्त्रीणाम्).

यक्षेश्वर yaksheśwara, A Yaksha chief. यक्षेश्वराणाम् 6 *c. pl.* (यक्षश्रेष्ठानां, धनेशानां—यक्षेश्वरशब्देन यक्षश्रेष्ठ उच्यते ईश्वरशब्द उत्तरपदस्थः श्रेष्ठार्थोऽपीति वृद्धाः. "By the word Yaksheśwara the best of Yakshas is denoted, the term Iśwara at the end of a word having the meaning of best." So say the ancients; किंवा यक्षेश्वरः कुबेरः गौरवे बहुवचनं. "Or, it may be, Yaksheśwara [means] Kuvera, the plural being used for respect."

यच्च yach cha (गर्जितं thunder), यच्चेति, चशब्दो वाक्यालङ्कारे "The word cha is for an ornament of speech." चकारोऽवधारणे च विस्मये. "The letter च in [case of] emphasis or surprise."

यत्न yatna, *s.m.* Effort, exertion, pains.

यत्र yatra, Where.

यथा yathā, *ind.* As.

यद् yad, *rel. pron.* Who, which, what (यत्किञ्चिद्वस्तु yat kinchid vastu, "What thing soever").

यदपि yad api (usually यद्यपि yadyapi; here rendered necessary by the metre), What though, although.

यदि yadi, *ind.* If.

यदिच And if, perchance, haply. **तर्हि** tarhi, Then, in that case.

यन्त्र yantra, *s.n.* A machine, engine, press, apparatus for pressing.

यन्त्रधारागृह *s.m.* yantra-dhārā-griha, *s.m.* A chamber containing a machine for sprinkling water; a shower-bath.

यन्त्रधारागृहत्व yantra-dhārā-grihatwa, *s.n.* State [office or function] of a shower-bath (जलधारागृहभावं, विन्दुविन्दुजलस्रावि यन्त्रगृहत्वं vindu-vindu-jala-srāvi yantragrihatwam, कृत्रिमधारागृहत्वं kritrima-dhārā-grihatwam).

यमुना yamunā, *s.f.* The Yamunā or Jumna river.

ययाचे yayāche, 2 *pret. ātm.* of **याच** yāch, Ask, request, solicit, beseech, pray, beg (अभ्यर्थितवान्, प्रार्थितवान्, प्रार्थयामास).

यव yava, *s.m.* Barley, barley-corn. **यवाः** 1 *c. pl.*

यशस् yaśas, *s.n.* Glory, fame, renown.

यशोवर्त्म yaśo-vartma, Path of glory, road to fame (कीर्तिमार्गः, कीर्तिपद्धतिः, कीर्तिप्रसरः).

यष्टि yashṭi, *s.f.* A column, pillar. **यष्टिः** 1 *c. sin.*

यस्मिन् yasmin, 7 *c. sin. m.* of **यद्** yad, *pron.* Who, which, what.

यस्य yasya, 6 *c. sin. m. n.* of **यद्** yad, *pron.* Who, which, what.

यस्याः yasyāh, 6 *c. sin. f.* of **यद्** yad, *pron.* Who, which, what.

यस्याम् yasyām, 7 *c. sin. f.* of **यद्** yad, *pron.* Who, which, what.

या yā, 1 *c. sin. f.* of **यद्** yad, *pron.* Who, which, what. **याः** yāh, 2 *c. pl. f.*

याचित yāchita, *p.p.* of **याच** Solicit, beg, sue, beseech. **याचितः** 1 *c. sin. m.* (प्रार्थितः सन्, जलाय प्रार्थितः).

याञ्चा yāchnā, *s.f.* Request, petition, suit (प्रार्थना).

यातृ yātri, *s.m.* Going on a journey; a traveller.

यापयत् yāpayat, *pres. p. par.* of **या** yā, *caus. form*, Cause to go or pass, spend. **यापयन्तीम्** 2 *c. sin. f.* (प्रेरयन्तीं, अतिवाहयन्तीं, गमयन्तीं).

याम् yām, 2 *c. sin. f.* of **यद्** yad, *pron.* Who, which.

याम yāma, *s.m.* The eighth of a day and night, a space of three hours, a watch.

याममात्रं yāma-mātram, A mere watch, only three hours (प्रहरमेकं यावत्, प्रहरैकं).

यायाः yāyāh, *pot. par.* of **या** yā, 2 *cl.* Go.

यावत् yāvat, *ind.* As soon as. As long as. Until. Whilst. **यावद्भानुर्नयनविषयमभ्येति** is equivalent to **सूर्योदयं यावत्**.

यास्यति yāsyati, 2 *fut. par.* of **या** yā, Go; also get, attain to (प्राप्स्यति).

यियासु yiyāsu, *agt.* Desirous of going. **यियासोः** 6 *c. sin.* (गन्तुमिच्छोः, यातुमिच्छोः).

युक्त yukta, *p.p.* (of **युज** yuj) Possessed, endued. **युक्तम्** 2 *c. sin. n.*

युवति yuvati, *s.f.* A young woman.

युवतिविषये yuvati-vishaye (तरुणीनिर्माणगोचरे, नारीमध्ये, स्त्रीपदार्थनिर्माणे, स्त्रीणां मध्ये, युवतीनां निर्माणे).

यूथ yūtha, *s.m.* Swarm, herd, flock. **यूथैः** 3 *c. pl.*

यूथिका yūthikā, *s.f.* The great-flowered jasmine.

यूथिकाजालकानि yūthikā-jālakāni (यूथिकानां कलिकाः (or कोरकाः), मागधीमुकुलानि).

ये ye, 1 *c. pl. m.* of **यद्** yad, *pron.* Who, which.

येन yena, 3 *c. sin. n.* (of **यद्** yad, *pron.*) By which; whereby.

योषित् yoshit, *s.f.* A woman. **योषिताम्** 6 *c. pl.* (अभिसारिकाणाम्, कामिनीनाम्).

यौवन yauvana, *s.n.* A youthful deed; a juvenile prank or frolic. **यौवनानि** 2 *c. pl.* (तारुण्यानि, युवकर्माणि, यूनोः कर्माणि "Deeds of youthful couples").

र r, as in "rear," "bread."

रक्त rakta, *adj.* Red, crimson, orange-scarlet. **रक्तम्** 2 *c. sin. n.* (जाज्वल्यमानं). *s.n.* Saffron.

रक्ताशोकः raktāśokah (लोहिताशोकतरुः, नवपल्लवैरेवाशोकस्य रक्तत्वं).

रक्षा rakshā, *s.f.* Preservation, protection, defence, deliverance.

रक्षाहेतोः rakshā-hetoh (परित्राणहेतोः, परित्राणनिमित्तं, त्राणाय, दानवेभ्यो रक्षाहेतोः, रक्षायाः कारणेन, पालनाय सेनाधिपं स्रष्टुं "to create a commander").

रघु raghu, *s.m.* Name of a sovereign of Ayodhyā, and great-grandsire of Rāmachandra.

रघुपति raghu-pati (Raghu's lord), Rāma. **रघुपते** (रामस्य) रामरूपस्य विष्णोः.

रचना rachanā, *s.f.* Formation. **रचनाम्** 2 *c. sin.* (निर्माणविशेषं).

रचित rachita, *p.p.* (of **रच** rach) Arranged, made, composed. Decorated, strung. **रचितानि** 2 *c.pl.n.* (परिस्नुतानि).

रचितपङ्क्तयः rachita-panktayah, कृतश्रेणयः, सम्बद्धश्रेण्यः—अन्यापि वनिताः रचितपौष्पमौक्तिकादिमालामण्डिताः सत्यः कान्तमभिसरन्तीत्यर्थः. It is said:

यियासतां नृणामग्रे पक्षिणां तोरणं शुभम् ।

"An arch [the form of a wedge] of birds in front of men intending to march is favourable."

अभिमुखयायी वायुर्यात्राकाले हि नास्ति गमनफलम् ।

पश्चात् संशति सिद्धिं पार्श्वे सन्देहमाधत्ते ॥

"The wind meeting in face at marching-time, there is no result from the expedition: in the rear it bodes success; on the flank it denotes uncertainty."

रचितशिखरः rachita-śikharah, **रचितः शिखरः** (अग्रभागो) यस्य—(निर्मितशृङ्गः, खचिताग्रदेशः).

रजस् rajas, *s.n.* Dust. The dust or pollen of a flower. **रजसा** 3 *c. sin.* (रेणुना, परागेन).

रण rana, *s.m. n.* Battle, war. **रणे** 7 *c. sin.*

रत rata, *s.n.* Pleasure, enjoyment. **रतैः** 3 *c. pl.*

रति rati, *s.f.* Pleasure, enjoyment. **रतौ** 7 *c. sin.* (सुरतक्रीडायां surata-krīḍāyām).

रतिरसम् rati-rasam, 2 *c. sin. n.* **रतिः** (शृङ्गारस) तस्य रसो यस्य Pleasant as sensuality, exquisitely-flavoured (रतौ सुखजनकं "aphrodisiacal").

रत्न ratna, *s.m. n.* A gem, jewel.

रत्नच्छायाखचितबलिभिः ratna-chchhāyā-khachita-balibhih, रत्नानां (पद्मरागानां मणीनां, वेश्मापरिहितानां चामरदण्डोपान्तारोपितानां वा) छायया (कान्त्या) or छायाभिः (कान्ताभिः) खचितो (मिश्रितो, गठितः, कर्बुरितो) बलिश् (चामरदण्डः) or खचिता (भूषिता, प्रकटीकृता) बलयम् (चामरदण्डाः, उदरलेखा) येषां, तैः, तादृशैः or यैस्तानि तैः—रत्नपङ्क्तिजडितदण्डैः ratna-pankti-jaḍita-daṇḍaih.

रत्नच्छायाव्यतिकरः ratna-chchhāyā-vyatikarah, रत्नानां (इन्द्रनीलपद्मरागादीनां) छाया (दीप्तयस्) तासां व्यतिकरः (परस्परसम्पर्के मिश्रणं).

रत्नप्रदीप ratna-pradīpa, *s.m.* A jewel-lamp, *i.e.* a lamp sparkling, brilliant, and dazzling as a gem. **रत्नप्रदीपान्** 2 *c. pl.* (रत्नान्येव प्रदीपान्, तत्कार्यकारित्वात् "from producing that effect").

रन्तिदेव rantideva, *s.m.* Name of a king, formerly ruler of Daśapur (दशपुरपति). **रन्तिदेवस्य** 6 *c.*

रन्ध्र randhra, *s.n.* Hole, fissure, cavity, chasm (छिद्र).

रभस rabhasa, *s.m.* Joy, delight, eagerness, impetuosity.

रमण ramaṇa, *s.m.* Husband, lover, gallant (वल्लभ). *s.n.* Sport, pleasure, wanton sport or dalliance (रति).

रमणवसतिम् ramaṇa-vasatim (रमणस्य (वल्लभस्य) रमणाय, रतये वा सङ्केतस्थानं Place of assignation (सङ्केतितनायकवासं sanketita-nāyaka-vāsam, प्रियवसतिं प्रति).

रमणविरहे ramaṇa-virahe (कान्तविश्लेषे).

रमयत् ramayat, *pres. p. par.* of **रम** ram, *caus. form,* Cause or give delight; enjoy. **रमयन्** ramayan, 1 *c. sin. m.* (क्रीडयन्, उपभुञ्जानः मां वञ्चयित्वा mām vanchayitwā, Proving false and faithless to me).

रमसे ramase, *pres. ātm.* of **रम** 1*st cl.* Sport, play, dally, delight one's self (क्रीडसि, सुरतसुखम् अनुभवसि, विहरसि—भविष्यत्समीपे वर्तमानः "the present in the [sense of the] proximate future." Here the Cloud is the नायकः, Ujjayinī, the नायिका, the palaces (सौधाः) are the lap (उत्सङ्ग) of the mistress, and her glances the bright eyes of the fair citizens.

रम्य ramya, *adj.* Pleasing, charming, delectable, delightful, agreeable.

रम्यसानौ ramya-sānau (मनोरमशृङ्गे manorama-śringe, रमणीयप्रस्थदेशे).

रय raya, *s.m.* Stream, flow, current of a river (वेग).

रवि ravi, *s.m.* The sun. **रवेः** 6 *c. sin.*

रस rasa, *s.m.* Water. Juice. Taste, flavour. Feeling, sentiment, love.

रसना rasanā, *s.f.* A woman's girdle, a sort of chain or zone worn round the loins.

रसाभ्यन्तरम् rasābhyantaram (जलमध्यम् or शृङ्गाराभ्यन्तरम्).

राग rāga, *s.m.* Colour, hue, tint, dye. **रागैः** 3 *c. pl.*

राजधानी rāja-dhānī, *s.f.* A royal city, metropolis. **राजधानीम्** 2 *c. sin.* (नृपपुरीम्, प्रधाननगरीम्, कटकं, राजाधिष्ठितनगरीम् "king-ruled city").

राजन् rājan, *s.m.* A king. A Yaksha.

राजन्य rājanya, *s.m.* A man of the military tribe or class, a rajpoot. **राजन्यानाम्** 6 *c. pl.* (क्षत्रियाणां, राजन्यकानां, क्षत्रियसमूहानां, भीष्मादीनां).

राजराज rāja-rāja, *s.m.* The king of the Yakshas. राजराजस्य 6 *c. sin.* (कुवेरस्य, धनाधिपस्य).

राजहंस rājahansa, *s.m.* A white goose with red legs and bill, or more properly, perhaps, the flamingo. राजहंसाः 1 *c. pl.* (हंसपक्षिविशेषाः, हंसविशेषाः). Rājahansa also means "an excellent king;" hence one of the Commentators takes the opportunity of saying: "Kings ambitious of conquest with their chhattas and soldiers march even in the rains to vanquish their enemies. From their mighty prowess the foe will flee, and will be pursued as far as to Kailāsa."—Again: "The Rājahansas, roused by the martial strains of thunder, will accompany the Cloud, as kings usually march forth on military expeditions at the setting in of the rains; and the enemies will flee unto Kailāsa." Such an accommodation of the simple original meaning is termed सङ्कीर्णालङ्कारः "mixed rhetorical ornament."

राज्य rājya, *s.n.* Dominion, regal authority.

रात्रि rātri, *s.f.* Night. रात्रिः 1 *c. sin.* रात्रिम् 2 *c. sin.* (पूर्वश्लोकोक्तां रात्रिं). जनसञ्चारात् तत्रासम्भावितरावां. रात्रौ 7 *c. sin.* (नक्तं).

राम rāma, *s.m.* Rāma, son of Daśaratha, of the solar dynasty (रविकुलोद्भवो दशरथनन्दनः).

रामगिरि rāma-giri, *s.m.* Name of a mountain called after Rāma (रघुनाथेनोपलक्षितो गिरिः (पर्वतः), and said to be "not far from Chitra-kūṭa, in the Deccan" (चित्रकूटस्यानतिविप्रकृष्टो दक्षिणस्यां दिशि). It is also called माल्यवान्.

राशि rāśi, *s.m.* Heap, pile, immense quantity. राशीभूत rāśī-bhūta, Heaped, piled, resembling a huge pile (सर्वदिग्व्यापी राशीभूत इव स्थितः).

रिक्त rikta, *p.p.* (of रिच rich) Emptied, bared; empty, void. रिक्तः 1 *c. sin. m.* (तुच्छो ऽथच निर्धनः (निःस्वः) कार्यकरो न भवति).

रुच् ruch, *s.f.* Light, lustre. Beauty, loveliness. रुचा 3 *c. sin.*

रुचि ruchi, *s.f.* Lustre, brilliancy, glitter.

रुज् ruj, *s.f.* Sickness; toil, fatigue, weariness, plague, trouble. रुजा 3 *c. sin.* (करादिना आमर्जनं) wiping with the hand, etc.

रुणद्धि ruṇaddhi, *pres. par.* of रुध rudh, *7th cl.* Close, shut. (आवृणोति, धारयति, आवृत्य स्थापयति).

रुदत् rudat, *pres. p. par.* of रुद् rud, *2nd cl.* Weep, cry. रुदती rudatī, 1 *c. sin. f.* (क्रन्दती, अश्रुमोचनपूर्वकं कथयन्ती).

रुदित rudita, *p.p.* (of रुद rud) Wept; weeping, crying. *s.n.* Weeping.

रुद्ध ruddha, *p.p.* of रुध rudh, Shut, obstruct, bar, block, prevent.

रुद्धमार्गः ruddha-mārgah, रुद्धो (निवारितस्) तव निकटगमने पन्था यस्य (निरुद्धपथः).

रुद्धापाङ्गप्रसरम् ruddhāpānga-prasaram, रुद्ध (आवृतो) अपाङ्गे (नेत्रान्ते) प्रसरो (गमनं) यस्य तथाभूतं तथा—निवारितकटाक्षविक्षेपं—उपचितैरलकैरावृतत्वात् नेत्रान्तरप्रकरणं रुद्धं.

रुद्धालोके ruddhāloke (बद्धालोके, आच्छादितदर्शने सति, निवारितदृष्टिपाते, निवर्तितज्ञाने, आवृतचाक्षुषज्ञाने, प्रच्छादितप्रकाशे सति).

रुह ruha, *agt.* Growing; who or what grows.

रूढ rūḍha, *p.p.* (of रुह ruh) Grown. रूढैः 3 *c. pl. m. n.*

रूपिन् rūpin, *adj.* Having a shape, shaped, formed. रूपिणः 1 *c. pl. m.*

रेवती revatī, *s.f.* Revatī, wife of Balarāma.

रेवतीनयनप्रतिविम्बचिह्निताम् revatī-nayana-prativimba-chihnitām, सहपानात् "from compotation." बलदेवो हि रेवत्या सह अहर्निशं मदिरापानासक्तः Just as the war was on the point of breaking out, Balarāma had repaired to that spot in order to expiate the offence of slaying a Brahman called Sudaska, renouncing wine and his wife.

रेवतीलोचनाङ्काम् revatī-lochanānkām, रेवती (हलिनः पत्नी) तस्या लोचनयोरङ्कं (चिह्नं or प्रतिविम्बं) यस्यां सा तां.

रेवा revā, The Nerbudda river. रेवाम् 2 *c. sin.*

रोधस् rodhas, *s.n.* A bank, shore.

ल la, as in "love," "playful."

लक्षण lakshaṇa, *s.n.* Name, appellation. Indication, predicate, anything by which an object is designated or distinguished; a mark, sign, characteristic. लक्षणैः 3 *c. pl.* (सामुद्रोक्तैर्लक्षणैश् (चिह्नैः).

लक्षयेथाः lakshayethāḥ, *pot. par.* of लक्ष laksh, 10 *cl.* See, perceive, recognize, discern, know, distinguish (ज्ञास्यसि, जानीयाः).

लक्ष्य lakshya, *fut. p.p.* (of लक्ष laksh) To be seen; visible, discernible, distinguishable, perceptible.

लक्ष्यम् 2 *c. sin. n.* (अनुमेयं, वेध्यं, दृश्यं). *s.n.* A mark for archers. लक्ष्येषु 7 *c. pl.*

लग्न lagna, *p.p.* (of लग lag) Attached, adhering, sticking, clinging, in contact; impinged, impacted. लग्ना 1 *c. sin. f.*

लघु laghu, *adj.* Light. Swift, quick. Mean, insignificant, weak, feeble. लघुः 1 *c. sin. m.* (अगुरुः गुरुत्वशून्यः, उल्लङ्घनीयः, अल्पीयान्, अनादरपात्रं).

लघुगतिः laghu-gatih, शीघ्रगतिः (त्वरितगतिः शीघ्रगमनः) सन्, स्वल्पगमनः—अनेन जलविन्दुवर्षणं सूचितं. "By this, the raining of drops of water is denoted."

लङ्घयिष्यन्ति laṅghayishyanti, 2 *fut. par.* of लघि lagh-i, 10 *cl.* Pass over, or attempt to surmount. (लङ्घयितुमुपक्रमं करिष्यन्ति—उल्लङ्घयितुं (or अतिक्रामयितुं) प्रवर्तमानाः (उद्यताः) भवन्ति.

लता latā, *s.f.* A creeper, tendril, a creeping, winding, or parasitical plant.

लप्स्यते lapsyate (also लप्स्यसे lapsyase), 2 *fut. ātm.* of लभ labh, Gain, get, receive.

लब्ध labdha, *p.p.* (of लभ) Gotten, gained, acquired, obtained, found. लब्धस्य 6 *c. sin. m.* लब्धे 7 *c. sin. m.* लब्धायाः 6 *c. sin. f.* (प्राप्तायाः, गृहीतायाः दृष्टायाः).

लब्धकामा labdha-kāmā, (जनितफला, प्राप्तकाम्यफला, पूर्णमनोरथा). Some read लब्धुकामा, *i.e.* लब्धुं (प्राप्तुं) काम (इच्छा) यस्यां याञ्चायां सा तथा.

लब्धनिद्रासुखा labdha-nidrā-sukhā, लब्धं (प्राप्तं) निद्रया सुखं (निद्रैव सुखं वा) यया तादृशी—लब्धनिद्रासुखं यया सा.

लब्धा labdhā, 1 *fut. ātm.* of लभ labh, Gain, agreeing with भवान् bhavān, understood (लप्स्यते भवान्). Some understand it passively, लब्धव्यं त्वया and this appears to be the most correct view (आक्षेपात् "sneeringly, tauntingly, sarcastically, ironically").

लम्ब lamba, *agt.* Hanging, pendulous, pendent. लम्बम् 2 *c. sin. m. n.*

लम्बमान lambamāna, *pres. p. ātm.* (of लबि lab-i) Hanging down, swagging, superincumbent. लम्बमानस्य 6 *c. sin. m.* (आलम्बनं कुर्वतः—जलभारमन्थरत्वाद् दोलायमानस्य, नम्रमानस्य, नदीमधितिष्ठतः, शृङ्गारस्पर्शमनुभवतः, कृतावरोहणस्य, नभसो ऽधःपततः, गुरुत्वाल्लम्बमानस्य).

लम्बालकत्व lambālakatwa, *s.n.* Pendulosity of ringlets. लम्बमानकत्वात् लम्बालकैर् आच्छादितत्वात् असंस्कृतत्वेन, चूर्णकुन्तलाच्छन्नत्वात्.

लम्बिन् lambin, *agt.* Hanging. लम्बी 1 *c. sin. m.*

ललित lalita, *adj.* Beautiful, lovely, graceful. Gay, cheerful, careless, sprightly, voluptuous, wanton. *s.n.* A mode of going (गमनविशेषः).

हस्तपादादिविन्यासभ्रूनेत्रौष्ठप्रयोजनम् ।
सुकुमारविधानेन ललितं परिकीर्तितम् ॥

"The using of the brow, eyes, and lips, with a movement of the hands, feet, etc., after a delicate fashion, is called Lalita."

ललितवनिताः lalita-vanitāh, ललिताः (रम्याः, सारम्याः, सविलासाः) वनिताः (स्त्रियो) येषु ते तथा—सविलासरमणीसमन्विताः.

ललितवनितापादरागाङ्कितेषु lalita-vanitā-pāda-rāgāṅkiteshu, ललितानां (सुकुमारीणां or विदग्धानां) वनितानां (स्त्रीणां or योषितां) पादरागेण (चरणालक्तकेन) अङ्कितेषु (चिह्नितेषु)—स्वेच्छा विहारचलितसीमन्तिनीचरणालक्तकलाञ्छितेषु swechchhā-vihāra-chalita-sīmantinī-charaṇālaktaka-lāṇchhiteshu.

लव lava, *s.m.* A drop, droplet.

लाङ्गल lāṅgala, *s.n.* A plough.

लाङ्गलिन् lāṅgalin, *s.m.* Balarāma (as armed with a ploughshare). लाङ्गली 1 *c. sin.* (हलधरः, हलायुधः बलभद्रः).

लाव lāva, *agt.* Cutting, gathering; cutter.

लिखत् likhat, *pres. p. par.* of लिख 6 *cl.* Write, draw, sketch, trace, portray, paint. लिखन्ती 1 *c. sin. f.*

लिखित likhita, *p.p.* (of लिख) Drawn, sketched, delineated, pourtrayed, traced.

लिखितवपुषौ likhita-vapushau (चित्रितमूर्ती, चित्रनिर्मिताकृती, चित्रन्यस्तशरीरौ). These figures are painted for the averting of evil (पापनाशार्थं).

लीला līlā, *s.f.* Play, sport, sportiveness, pastime, wantonness. Grace. A certain mode of waving or tossing up and down (उत्क्षेपावक्षेपक्रमविशेषः). लीलया 3 *c. sin.*

लीलाकमलम् līlā-kamalam, लीलार्थं क्रीडापद्मं—नायकागमनं प्रतीक्षमाणानां कालयापनार्थं सखीभिः सह कलेन क्रीडनं.

कुरुते मण्डनं यस्याः सज्जिते वासवेश्मनि ।
सा तु वासकसज्जा स्याद्विदितप्रियसङ्गमा ॥

"When anticipating an interview with her beloved, she being ready for her inamorato, makes the decoration of her person in a furnished dwelling-house."

To the credit of these अमरवनितानां, they dispense with the use of कणकरत्नमयाद्याभरणानि.

लीलावधूतैः līlāvadhūtaih, लीलया (विलासेन, उत्क्षेपक्रमविशेषेण) अवधूतैः (चालितैः, कम्पितैः)—लीलया कम्पितैः—नानाभङ्ग्या ऽवधूतैः—सलीलं चालितैः.

लेखा lekhā, *s.f.* A row, line, streak, stripe.

लेश leśa, *s.m.* A drop. लेशाः 1 *c. pl.*

लोचन lochana, *s.n.* An eye. लोचने 2 *c. du.* (चक्षुषी). लोचनाभ्याम् 3 *c. du.* लोचनैः 3 *c. pl.*

लोध्र lodhra, *s.m.* A tree, the bark whereof is used in dyeing (Symplocos racemosa).

लोध्रप्रसवरजसा lodhra-prasava-rajasā, (लोध्रजन्यचूर्णेन, लोध्रपुष्पपरागेन. अनेन शिशिर उक्तः "By this the dewy season is intended."

लोभ lobha, *s.m.* Earnest desire, coveting, lust. लोभेन 3 *c. sin.* लोभात् 5 *c. sin.*

लोल lola, *adj.* Rolling, tremulous; fickle, unsteady. Desirous, wishing. लोलः 1 *c. sin.* (साकाङ्क्षः, रसिकः). लोलाः 2 *c. pl. f.*

लोलापाङ्गैः lolāpāṅgaih, लोलम् (चञ्चलः also साकाङ्क्षः) अपाङ्गः (प्रान्तभागो) येषां तादृशैः—लोलान्तैः, चञ्चलनेत्रान्तैः, नायकसन्दर्शनार्थं सतृष्णैः कटाक्षैः, विशेषसौन्दर्यशालिभिर्विदग्धवधूलोचनैः

व va, as in "very," or as w in "twain."

व va, As, like (an abbreviation of इव iva).

वंश vanśa, *s.m.* A bambu or its shoot. Family, race, stock, line, lineage, pedigree. वंशे 7 *c. sin.* (कुले, अन्वये, जगदुपकारिणां जलदानां वंशे).

वः vah, 6 *c. pl.* of युष्मद् yushmad, *pron.* Thou.

वक्तुम् vaktum, *inf.* of वच vach, Speak, address, discourse (सन्देशं कथयितुं).

वक्र vakra, Crooked, bent, indirect, circuitous, tortuous. Austere, cruel, crabbed, wry. वक्रः 1 *c. sin. m.* (कुटिलः, अनृजुः).

वक्ष्यति vakshyati (also वक्ष्यसि vakshyasi), 2 *fut. par.* of वह, Bear, support, sustain; wear (धारयिष्यति, वोढा).

वचन vachana, *s.n.* Language, speech, word; accent. वचनात् 5 *c. sin.*

वचस् vachas, *s.n.* A word. वचोभिः 3 *c. pl.*

वञ्चित vanchita, *p.p.* (of वञ्च vanch) Cheated, tricked, defrauded. वञ्चितः 1 *c. sin. m.* (विप्रलब्धः—जन्मैव विफलं. जन्मवैफल्यं भवेत्, जन्मफलवन्ध्यः).

वडभि vaḍabhi (or वडभी vaḍabhī) A temporary structure or awning (आच्छादनी) on the top of a palace; also a room or turret so situated. वडभौ vaḍabhau, 7 *c. sin.*

सौधोपरि चतुःपार्श्वमण्डली वडभीं विदुः।
सौधपृष्ठे विरचितां मण्डलीं वडभीं विदुः।
वडभी चन्द्रशालेति ख्यातां प्रसादमस्तके।

वत्सा vatsā, *s.f.* A child. Child (a term of endearment). वत्से 8 *c. sin.*

वदन vadana, *s.n.* Face. Mouth. वदनात् 5 *c. sin.*

वदनमदिराम् vadana-madirām (गण्डूषमद्यं, मुखसुधां, मुखासवं).

अशोकश्चरणाज्जातो वकुलो वदनासवात्।
तरुणीनामकाले ऽपि राजते कुसुमादिभिः॥

"The Aśoka sprung from the foot, the Vakula from the moisture of the lips of young women, even out of season shines with blossoms, etc."

It is said in the Ayur-veda:

अशोकः प्रमदापादपातप्रणयबोधितः।
उन्मीलति विलासीव स्फुटैः कुट्मलकण्टकैः॥

"Aroused by the affectionate solicitation of the foot-fall of a lovely female, like an inamorato, the Aśoka expands with opening buds and prickles."

वधू vadhū, *s.f.* A woman, a young woman, one recently married. वधूनाम् 6 *c. pl.*

वन vana, *s.n.* Wood, forest, thicket (कानन).

वनगज vana-gaja, *s.m.* The wild elephant.

हिमवद्विन्ध्यनिलया गजानां प्रभवा नगाः।

"The birth-places of elephants are mountains; the regions of Himālaya and Vindhya."

वनचर vana-chara, A forester (वनेचर), a savage, one of the barbarous tribes who inhabit woods and mountains, and live by the chase (किरात), the Kirrhadœ of Arrian. The fabulous eight-legged animal called Śarabha.

वनचरवधूभुक्तकुञ्जे vanachara-vadhū-bhukta-kunje, वनचरवधूभिः (शरभस्त्रीभिः, कितवादीनां वनिताभिर् or कान्ताभिर्), उपभुक्ताः (क्रीडार्थं सेविताः) कुञ्जा (लतामण्डपा) यस्य, तादृशे (तस्मिन्नाम्रकूटे)—किरातवनितासेवितलतादिछन्नप्रदेशे kirāta-vanitā-sevita-latādi-chhanna-pradeśe. एतेन गिरेः सकौतुकत्वं व्यज्यते.—एतेन वनिताक्रीडास्थान-

दर्शनाभिलाषेण चणविश्रामयोग्यता सूचिता—कुञ्जलतागृहा यत्र तस्मिन्.

वनद्विप vana-dwipa, *s.m.* The wild elephant.

वनान्त vanānta, *s.m.* The skirt of a forest. A grove. अत्रान्तशब्दः स्वरूपार्थः "Here the word anta has the meaning of swarūpa, Like, resembling."

वनिता vanitā, *s.f.* A woman. A wife.

वनोपप्लव vanopaplava, *s.m.* (दावाग्नि).

वन्द्य vandya, *fut. p.p.* of वदि vad-i, Praise, eulogize. वन्द्यैः 3 *c. pl. n.* (वन्दनीयैः, नमस्यैः, नमस्कार्यैः—अनेन निखिलकलुषापहारित्वान्महानुभवता).

वपु vapu, *s.m.* Body, form, figure. वपुः vapuh, 1 *c. sin.*

वपुस् vapus, *s.n.* Body, form, figure. वपुः 1 *c. sin.* (शरीरम्). वपुषि vapushi, 7 *c. sin.*

वप्र vapra, *s.m. n.* A rampart, a mud wall; earth taken from the ditch of a town, and raised as a wall or buttress.

वप्रक्रीडापरिणतगजप्रेक्षणीयम् vapra-krīḍā-pari-ṇata-gaja-prekshaṇīyam, वप्रे क्रीडायै (or क्रीडया प्रवृत्तः) परिणतो (नम्रो, कृतदन्ताघातो or तिर्यग्दत्तप्रहारो) यो गजः (करी) तद्वत् प्रेक्षणीयम्).

वयम् vayam, 1 *c. pl.* of अस्मद् asmad, *pron.* I.

वरम् varam, Rather, better, preferable. (श्रेष्ठं वर्तते).

मरणे यानि चिह्नानि तानि चिह्नानि याचने।

"Whatever symptoms are at death, the same are at presenting a petition."

वराह varāha, *s.m.* A boar. वराहाः 1 *c. pl.*

वर्ग varga, *s.m.* A class, tribe. वर्गम् 2 *c. sin.*

वर्ण varṇa, *s.m.* Colour, hue, tint.

वर्णचौरे varṇa-chaure, (कान्तिहारके, तद्वर्णसमानवर्णे, नीलवर्णे—श्रीकृष्णसमानश्यामवर्णे śrī-kṛishṇa-samāna-śyāma-varṇe).

वर्णमात्रेण varṇa mātreṇa, केवलं वर्णेन, वाह्यमलिनः, न केवलं वलभद्रः शुद्धो ऽभवत्, त्वमपि भावी.

वर्तिन् vartin, *agt.* Abiding, being. वर्ती 1 *c. sin. m.*

वर्त्मन् vartman, *s.n.* Road, way, path. वर्त्म 2 *c. sin.* (पन्थानं, मार्गं, परभागवर्ति वर्त्म).

वर्धित vardhita, *p.p.* (of वृध vṛidh, *causal form*) Made to grow; reared, brought up. वर्धितः 1 *c. sin. m.* (पोषितः, लालनादिना प्रतिपालितः—परोपकारादिना or जलसेचनादिना वृद्धिं प्रापितः, पुत्रवत् संवर्धितः).

वर्ष varsha, *s.m.* Rain. A year (षड्ऋतुरूपः संवत्सरः shaḍ ṛitu-rūpah samvatsarah).

वर्षाग्रविन्दून् varshāgra-vindūn (वृष्टिप्रथमजलकणान् vṛishṭi-prathama-jala-kaṇān).

वर्ह varha, *s.n.* The tail or train of a peacock. वर्हम् 2 *c. sin.* (पिच्छं). वर्हेण 3 *c. sin.* (मयूरपुच्छेन).

वर्हभार varha-bhāra, *s.m.* A peacock's train. वर्हभारेषु 7 *c. pl.* (पुच्छकलापेषु, वर्हसमूहेषु, शिखण्डवृन्देषु).

वर्हिन् varhin, *s.m.* A peacock. वर्हिणः 1 *c. pl.*

वलय valaya, *s.m. n.* Bracelet, armlet. Boundary, circle. वलयम् 1 or 2 *c. sin.*

वलयकुलिशोद्घट्टनोद्गीर्णतोयम् valaya-kuliśodghaṭ-ṭanodgīrṇa-toyam, वलयानां (कङ्कणानां) यद्यत् कुलिशं (हीरकं) तस्योद्घट्टनेन उद्गीर्णं (स्रावितं or वान्तं) तोयं येन स तथा तं.

वलाका valākā, *s.f.* A small kind of crane. वलाकाः 1 or 2 *c. pl.* (विसकण्ठिका, वलाकाङ्गनाः).

वलाका कामुकी प्रोक्ता वलाकस्तरलो मतः।

"The Valākā is called amorous; the Valāka is considered lively."

वलाहक valāhaka, *s.m.* A cloud. वलाहकाः 1 *c. pl.*

वल्मीक valmīka, *s.m.* A hillock, especially the large accumulation of soil sometimes made by the white ant (पिपीलिकादिकृतो मृत्सञ्चयविशेषः).

वल्मीकाग्रात् valmīkāgrāt (वामलूरविवराग्रभागात्)

वामलूरे गिरेः शृङ्गे वल्मीकपदमिष्यते

"The term Valmīka is used for an ant-hill or a mole-hill on the summit of a mountain."

वश vaśa, *s.m.* Subjection, thraldom. वशात् 5 *c. sin.*

वशिष्ठ vaśishṭha, *s.m.* The divine sage Vaśishṭha.

वसत् vasat, *pres. p. par.* of वस 1 *c.* Dwell. वसन्तम् 2 *c. sin. m.* (तिष्ठन्तं, वर्तमानं).

वसति vasati, Abode, residence, home. Stay, sojourn. वसतिः 1 *c. sin.* (वासभूमिः, निवासस्थानं, वसतिस्थानं). वसतिम् 2 *c. sin.* (स्थितिं, वासं, निवासं). वसतयः 1 *c. pl.*

वसन vasana, *s.n.* A garment, vesture, robe, clothes, raiment. वसनम् 2 *c. sin.* (वस्त्रं).

वसुधा vasudhā, *s.f.* Earth, ground (अवनी).

वस्तु vastu, *s.n.* A thing, an article, object. वस्तुनि 7 *c. sin.* (पदार्थे, स्नेहपात्रे).

वहति vahati, *also* वहसि *pres. par.* of वह vah, 1 *cl.* Carry, bear; also wear (हरति, नयति, धारयति,

विभर्ति)—इत्येवं यदि स्यात् तदास्माकमुपरि पतेदिति वितर्कस्तासां मुग्धत्वात्

"From silliness, the reasoning of those [females] is, 'If it be so, then it might fall upon us.'"

वा vā, *ind.* Or, either, whether. Like. An expletive.

वाचाल vāchāla, *adj.* Talkative, chattering, boastful. वाचालम् 2 *c. sin. m.* (असम्बन्धभाषिणं, बहुजल्पकं, बहुभाषिणं, असत्यबहुभाषिणं, प्रलापिनं).

वात vāta, *s.m.* Wind, breeze. वातः 1 *c. sin.* वातैः 3 *c. pl.*

वातायन vātāyana, A window (गवाक्ष).

वातायनस्थ vātāyana-stha, *agt.* Standing (or being) at a window. वातायनस्थः 1 *c. sin. m.* (सौधमयगवाक्षस्थः सन्) पश्य Observe,

सखा ध्यानं च पितरौ मित्रदूतशुकादयः ।
सुखयन्तीष्टकथनं सुखोपायै र्वियोगिनां ॥

"A companion, meditation, parents, a friend, a messenger, a parrot, etc., conversation about a beloved, by happy expedients minister to the comfort of those in a state of separation."

अनेन जागरणावस्थोक्ता "By this a waking condition is intimated."

वानीर vānīra, *s.m.* A sort of cane or rattan.

वान्त vānta, *p.p.* (of वम vam) Vomited, ejected.

वान्तवृष्टिः vānta-vrishṭiḥ, वान्ता (उद्गीर्णा, आविष्कृता or सृष्टा) वृष्टि (वर्षणं) येन तादृशस्त्वम्—उद्गीर्णतोयः सन्, व्ययितवृष्टिजलस्त्वं, कृतवर्षणः.

वापी vāpī, *s.f.* A large oblong pond. वापी 1 *c. sin.* (दीर्घिका).

वाम vāma, *adj.* Left (not right). Beautiful, pleasing. वामः 1 *c. sin. m.* (सव्यः, वामदेशस्थः, वामभागाश्रितः, वामपार्श्ववर्ती, वामभागस्थः, वामदिग्वर्ती, शोभनः, मनोहरः).

वामे मधुरवाक् पक्षी वृक्षाः पल्लविनो ऽग्रतः ।
अनुकूलं वहन् वायुर्यात्रायाः शोभनो मतः ॥

"On the left, a sweet-voiced bird; in front, trees full of new shoots; [or] a wind blowing favourably is deemed auspicious for a journey."

वामपादाभिलाषी vāma-pādābhilāshī, यथा पुष्पार्थं स (the red Aśoka) वामचरणमभिलषति तथाहमपि ऊरुस्फोटवन्धार्थमभिलषामि — यथाहं कोपमुत्पाद्य तत्पादप्रहारं वाञ्छामि तथा सो ऽपि.

वायु vāyu, *s.m.* Wind, air, gale. वायुः 1 *c. sin.* वायौ 7 *c. sin.* (वाते, वनवाते).

वारि vāri, *s.n.* Water, fluid. वारिभिः 3 *c. pl.*

वारिधारासहस्रैः vāri-dhārā-sahasraiḥ (असङ्ख्येयजलधाराभिः "by innumerable streams of water").

वार्ता vārtā, *s.f.* News, tidings, intelligence. वार्ताम् 2 *c. sin.*

वाष्प vāshpa, *s.m.* A tear. Vapour, hot mist, steam (such as rises from the ground on the falling of the first rain). वाष्पम् 2 *c. sin.* (अश्रु, नयनवारि).

वाष्पो नामाश्रुणः पूर्वावस्था ऽसौ जायते त्रिधा ।
निमित्तत्रयसम्बन्धाद् आनन्देर्ष्यार्तिसम्भवः ॥

"The first state of a tear is vāshpa, 'moisture,' and arises in three ways—from a concurrence of three causes, and springs from joy, envy, or pain."

Again :

वाष्पपरिप्लवनेत्रः श्वासवशाच्छिन्नमुखवर्णः ।
योगीव ध्यानरतो भवति हि निर्वेदात् पुरुषः ॥

"For, from despondency, a man, with his eyes drowned in tears, the hue of his face changed through the [prostrating] influence of sighs, becomes given up to meditation like a Yogi."

Again :

इष्टजनविप्रयोगाद् दारिद्र्याद् व्याधितस्तथा दुःखात् ।
परवृद्धिं वा दृष्ट्वा निर्वेदो नाम सम्भवति ॥

"Despondency indeed arises through separation from a beloved person, from poverty, from sickness, also from pain, or from witnessing another's aggrandizement."

वास vāsa, *s.m.* A dwelling. A roosting-place.

वासयष्टिः vāsa-yashṭiḥ, (निवासस्तम्भः, वासार्थयष्टिः, वसतिस्तम्भः, निवासदण्डः).

वासर vāsara, *s.n.* A day. वासराणि 1 *c. pl.*

वासव vāsava, *adj.* Belonging to, or commanded by वासव Vāsava (Indra). वासवीनाम् 6 *c. pl. f.* (इन्द्रसम्बन्धिनीनां, ऐन्द्रीणां).

वासस् vāsas, *s.n.* Clothes, raiment, garment. वासः 2 *c. sin.* (वस्त्रं, वसनं). वाससि 7 *c. sin.* (वस्त्रे, प्रच्छदपटे).

वासित vāsita, *p.p.* (of वास) Perfumed, scented. वासितम् 2 *c. sin. n.* (सुरभीकृतम्). Some say that तिक्तैर्मद्वैर्वासितं means विरसीभूतं "become tasteless, vapid, or insipid."

वास्यति vāsyati, 2 *fut. par.* of वा vā, Blow.

वाहयेत् vāhayet, *pot. par.* of वह vah, Carry, *causal form*, Continue, prosecute (निर्गमयेत्, गमनेनातिक्रमयेत्, उल्लङ्घयेत्).

वाह्य vāhya, *adj.* Outer, external (वहिर्भव).

वाह्योद्यानस्थितहरशिरश्चन्द्रिकाधौतहर्म्या vāhyodyāna-sthita-hara-śiras-chandrikā-dhauta-harmyā

बाह्ये (वहिर्भवे) उद्याने (आरामे or निर्गमदेशे) स्थितस्य (रहितस्य) महादेवस्य (महेश्वरस्य) शिरसः (or शिरसि) चन्द्रिकया (ज्योत्स्नया) धौतानि (धवलितानि, निर्मलानि, उज्ज्वलीभूतानि or प्रक्षालितानि) हर्म्याणि (धवलगृहाणि, धनिभवनानि or धनिनां गृहाणि) यस्यां तादृशी.

तस्याङ्गने हर्म्यपृष्ठे तथोद्याने सरःसु च।
प्राप्तानां रमणीयेषु कामः सञ्जायते नृणाम्॥

"To men arrived in the delectable [regions] thereof, pleasure springs up in the court, on the palace-roof, in the garden and in the lakes."

वि vi, *prep.* Apart, away, without, dis, di.

विकच vikacha, *adj.* Blown, open, expanded, spread (as a flower).

विकार vikāra, *s.m.* A change.

विक्लव viklava, *adj.* Bewildered, perplexed, confounded; fearful, afraid. **विक्लवाः** 1 *c. pl. f.* (विह्वलाः, भीरवः, कातराः गर्जितासहाः "impatient of thunder," कामव्यग्राः kāma-vyagrāh).

विक्षिपत् vikshipat, *pres. p. par.* of **क्षिप** 6 *cl.* with **वि**, Throw aside. **विक्षिपन्तीम्** 2 *c. sin. f.* (विकीर्णयन्तीम्, चालयन्तीम्, अपसारयन्तीम्, इतस्ततः प्रापयन्तीम्).

विगणय vigaṇaya, *imp. par.* of **गण** 10 *cl.* with **वि**, Reckon, calculate; reflect, consider, deliberate, ponder (विचारय). **विगणयन्** 1 *c. sin. m. pres. p.*

विगम vigama, *s.m.* Separation, departure. **विगमात्** 5 *c. sin.* **विगमे** 7 *c. sin.*

विगलित vigalita, *p.p.* (of **गल** with **वि**) Removed, gone; dissipated, dispersed.

विगलितशुचा vigalita-śuchā (विगतशोकेन).

विगलितशुचौ vigalita-śuchau, (विगलितौ शुक्शापौ ययोस्तौ) अपगतविरहदुःखौ apagata-viraha-duhkhau.

विचर vichara, *imp. par.* of **चर**, 1 *cl.* Go, with **वि**, Roam, wander (गच्छ).

विजय vijaya, *s.m.* Victory, conquest, triumph.

विटप viṭapa, *s.m. n.* The branch of a tree with its new sprouts or shoots.

वितत्य vitatya, *ind. p.p.* (of **तन** Stretch, with **वि** vi) Stretching into, extending far. (व्याप्य, pervading).

विदधति vidadhati, *pres. par.* of **धा** 3 *cl.* Hold, with **वि** vi, Cause, create.

विदित vidita, *p.p.* (of **विद्**) Known. **विदिते** 7 *c. sin. m.* (ख्याते).

विदित्वा viditwā, *ind. p.p.* (of **विद्**) Having known (ज्ञात्वा).

विदिशा vidiśā, *s.f.* Vidiśā, the capital city of the district of Daśārṇa.

विदिशालक्षणाम् vidiśā-lakshaṇām, लक्षणं (नामधेयं) यस्यास्तां, सर्वत्र प्रसिद्धां शूद्रकस्य पुरीम्.

"The city of S'ūdraka well known everywhere (Vienna is familiarly termed, 'The Emperor's city')"

विदुर vidura, *adj.* Agitated, distressed. Separated, absent. **विदुरः** 1 *c. sin. m.*

विद्ध viddha, *p.p.* (of **विध** vidh, Pierce, or **व्यध** vaydh, Beat) Thrown, sent, directed, wafted. **विद्धः** 1 *c. m.*

विद्धि viddhi, *imp. par.* of **विद्** vid, 2 *cl.* Know, understand (जानीहि, अवेहि).

विद्युत् vidyut, *s.f.* Lightning. **विद्युता** 3 *c. sin.* (तडिता).

विद्युत्कम्पस्तिमितनयनाम् vidyut-kampa-stimita-nayanām, विद्युतः कम्पेन (चलनेन) स्तिमिते (निश्चले) नयने (लोचने) यस्यास् तादृशीं—विद्युत्कम्पेन (तडित्प्रकाशेन) स्तिमितनयनाम् (निश्चलनेत्राम्)—आकस्मिकप्रकाशात् स्थिरीकृतलोचनाम्.

विद्युत्वत् vidyutwat, *adj.* Having, holding, containing, charged or fraught with lightning (a cloud). **विद्युत्वन्तम्** vidyutwantam, 2 *c. sin. m.* (तडिज्ज्वलितायुक्तम्, विद्युज्ज्वलितम्, तडियुक्तम्).

विद्युदुन्मेषदृष्टिम् vidyud-unmesha-drishṭim, विद्युदुन्मेष एव (तडित्प्रकाश एव) दृष्टिस्तां—उन्मेषस् तन्निभां (तत्सदृशीं, तद्वत् शोभमानां—विद्युदुन्मेषः (स्फुरणं) स एव दृष्टिस् ताम् अन्तर्भवनपतितां—विद्युदुन्मेषदृष्टिं विद्युत्प्रकाशमेव दृष्टिं (दर्शनं) कर्तुमर्हसि.

विद्युद्दामन् vidyud-dāman, *s.f.* Lightning's flash, a streak of lightning.

विद्युद्दामस्फुरणचकितैः vidyud-dāma-sphuraṇa-chakitaih, (विद्युन्मालाचकितैः, तडिन्मालाप्रकाशेन भयकुण्ठितैः—सौदामिनीस्फुरणेन सचमत्कारैः, विद्युल्लतास्फुरितेन). विद्युद्दाम्नां, तडिद्गणानां.

विधि vidhi, *s.m.* Fate, luck, destiny. Mode, manner, method, way. **विधिना** 3 *c. sin.* (व्यापारेण, दैवेन).

विधिवशात् vidhi-vaśāt, (दैवाधीनत्वात्, दैववशात्, विधातुरायत्तत्वात्).

विधुर vidhura, *adj.* Distressed, disquieted, filled with anxiety (विरहपीडित, व्याकुल). विधुर इति असौ विधुरः (अतिदुःखी) इति कृत्वा or विधुरे

इति सप्तम्यन्तं "ending in the 7th case," मयीत्यस्य विशेषणं an epithet of mayi. विधुराम् 2 *c. sin. f.* (विकलां, विवशां, दुःखिनीम्).

विनयन vinayana, *s.m.* A removing, taking away. विनयने 7 *c. sin.*

विनिष्क्रिय vinishkriya, *adj.* Abstaining from ceremonial rites (क्रिया kriyā).

विनोद vinoda, *s.m.* Amusement, diversion, pastime. विनोदाः vinodāh, 1 *c. pl.* (क्रीडाप्रकाराः, चित्तावलम्बनस्थानानि).

विन्दु vindu, *s.m.* A drop. विन्दून् 2 *c. pl.*

विन्ध्य vindhya, *s.m.* The Vindhya mountain range.

विन्यस्यत् vinyasyat, *pres. p. par.* (of अस as, 4 *cl.* Throw, with नि ni and वि vi) Adjust, arrange, ascertain, determine, fix, settle. विन्यस्यन्ती 1 *c. sin. f.* (स्थापयन्ती, निर्धारयन्ती — निधारणं करिष्यतीति सम्भावयामीति "I think it likely she will determine").

विपुलजघनाम् vipula-jaghanām (पृथुनितम्बां prithunitambām).

विप्रबुद्ध viprabuddha, *p.p.* (of बुध budh, with प्र and वि) Wakened, awake. विप्रबुद्धा 1 *c. sin. f.* (जागरिता, जाग्रदवस्थामापन्ना jāgrad - avasthām āpannā, "attained a waking condition").

विप्रयुक्त viprayukta, *p.p.* (of युज yuj, Join, with प्र and वि) Separated, disjoined, sundered, severed. विप्रयुक्तः 1 *c. sin. m.*

विप्रयोग viprayoga, *s.m.* Absence, separation, disjunction. विप्रयोगः 1 *c. sin.* (विच्छेदः). विप्रयोगे 7 *c. sin.* (इष्टजनविरहे सति ishṭa-jana-virahe sati, and as applicable to a flower वृन्तच्छेदे vṛinta-chchhede, "Separation from the stalk").

विप्रलब्धा vipralabdhā, *s.f.* A mistress whose lover is not true to his appointment (much the same as खण्डिता khaṇḍitā).

दूतीं प्रेष्य च कृत्वा च किञ्चित् सङ्केतकं प्रियः ।
दैवात् तु नागतो यस्या विप्रलब्धामिमां विदुः ॥

"They call her whose lover having both despatched a female messenger and having made a certain assignation, yet by ill-luck fails to come, Vipralabdhā ('disappointed, jilted')."

विफल viphala, *adj.* Fruitless, useless, unavailing.

विफलप्रेरणा viphala-preraṇā, Flung in vain (निष्प्रयोजना प्रेरणा (प्रक्षेपो) यस्यां सा तथा— अनर्थप्रेरणा, निरर्थकाक्षेपा, निष्प्रयोजनविक्षेपा, दीपनिर्वापणाक्षमत्वान्निष्फला भवति).

विभ्रंशिन् vibhransin, *agt.* Dropping, fallen, dropped. विभ्रंशिभिः 3 *c. pl. n.* (च्युतैः).

विभ्रम vibhrama, *s.m.* Agitation, perturbation, flurry. Blandishment, grace, elegance. Any display of female charms (even to ornaments and apparel) made with the design to inflame and to captivate. विभ्रमः 1 *c. sin.* विभ्रमैः 3 *c. pl.* विभ्रमाणाम् 6 *c. pl.* कामिन्यो हि विभ्रमैरेव सुरताभिलाषमाविर्भावयन्ति न तु प्रार्थनां कुर्वन्तीति. विलासैरेव रागप्रकाशनं न तु कण्ठत "orally" एव.

विमल vimala, *adj.* Clean, pure, white. Beautiful.

विमान vimāna, *s.n.* A palace. विमानैः 3 *c. pl.* (सौधमन्दिरैः, तत्रत्यमहत्तमैः शिरोरुहैः प्रासादैः).

विमानाग्रभूमीः vimānāgra-bhūmīh, विमानानां (सौधानाम्) श्रेष्ठप्रदेशान्— अलकाविमानशिखरचित्रशालिकाः alakā-vimāna-sikhara-chitra-sālikāh. विमानं (सौधं) तस्याग्राम् (श्रेष्ठा) भूमिर्, गृहमध्यं.

विमुख vimukha, *adj.* Turning away, having the face (मुख) averted; averse, disinclined; desisting, forbearing. Withholding, restraining. विमुखः 1 *c. sin. m.* (पराङ्मुखः)

विम्ब vimba, *s.m. n.* A reflected image. A disk (of the sun or moon). *s.n.* A cucurbitaceous plant with red fruit.

वियुक्त viyukta, *p.p.* (of युज yuj, Join, with वि) Severed, separated. वियुक्ताम् 2 *c. sin. f.* (वियोगिनीं, प्रोषितां).

वियोग viyoga, *s.m.* Absence, separation. वियोगः 1 *c. sin.* वियोगेन 3 *c. sin.*

विरचित virachita, *p.p.* (of रच with वि) Made, contrived, constructed, arranged; composed, written. Worn, used. विरचिताम् 2 *c. sin. f.* (निर्मितां कल्पितां, हस्तिपकादिभिः कृतां शोभासम्पदमिव. वक्रगताया नद्या रेवातुल्यत्वं).

विरचितपदम् virachita-padam, रचितं पदं (वाक्यं शब्दो वा) यत्र पदं. वि vi, as a prefix, gives a peculiar and restricted sense to a word.

विरचितवपुः virachita-vapuh, (विशिष्टं कृतशरीरः, रचितशरीरः or कल्पितशरीरः सन्).

विरह viraha, *s.m.* Separation, parting, absence, especially the separation of lovers (विच्छेद). विरहात् 5 *c. sin.*

विरहगुणितम् viraha-guṇitam (विरहेण वर्धितम्).

विरहज viraha-ja, *adj*. Arising from separation, produced by absence.

विरहजनितैः viraha-janitaih (विच्छेदोत्पादितैः).

विरहतनुताभावगम्यम् viraha-tanutā-bhāva-gamyam, विरहेण या तनुता (कृशता) सा भावगम्या (अभिप्रायबोध्या) यत्र तादृशं—विरहेण (वियोगेन) तनुता (कार्श्यं) तया भावो (ऽभिप्रायस्) तेन गम्यम् (अनुमेयं).

विरहव्यापदः viraha-vyāpadah, विरहे (विच्छेदे) विगता आपद् (विपत्तिर्) येषां तादृशान् (स्नेहान्).

विरहशयने viraha-śayane (मद्वियुक्तशय्यायाम्—विरहे यच्छयनं तस्मिन् भूतले न्यस्ते पल्लवादौ).

विरहावस्थया virahāvasthayā (वियोगदशया, विरहज्वरेण "By the fever of separation").

विलसत् vilasat, *pres. p. par*. of लस 1 *cl.* with वि vi, Sport, dart (स्फुरत्).

विलसत्कृष्णसारप्रभाणाम् vilasat-krishṇasāra-prabhāṇām, विलसन्ती (विशेषेण कान्तिमती) कृष्णसारस्य (चक्षुर्गोलकस्य) प्रभा (कान्तिर्) येषां—विलसन्ती (प्रकाशमाना) कृष्णसारस्य (निविडकालिममध्यभागस्य) गोलकस्य प्रभा यत्र तेषां—मृगविशेषाणामिव प्रभा (कान्तिर्) येषां कृष्णशुक्लयाकृतिर्भवति तद्वत्.

विलसन vilasana, *s.n.* Sport, play. विलसनात् 5 *c. sin.* (स्फुरणात्).

विलसित vilasita, *s.n.* Sporting.

विल्व vilwa, *s.m.* A fruit-tree commonly called Bel.

विवर्ण vivarṇa, *adj*. Colourless, discoloured. विवर्णमणीकृतम् vivarṇa-maṇīkṛitam, 1 *c. sin. n.* Having the gems made colourless (sullied, tarnished).

विशति viśati, *pres. par.* of विश viś, 6 *cl.* Enter; become joined or united to (आलिङ्गति, अनुप्रवेशतया गाढमाश्लिष्यति, संयोगमाश्रयति).

विशद viśada, *adj*. White, bright, clear, pellucid. विशदैः 3 *c. pl. m.* विशदम् 2 *c. sin. n.* विशदानि 2 *c. pl. n.* (धवलानि, अतिस्वच्छानि).

विशाल viśāla, *adj*. Great, large, spacious. Eminent. विशालाम् 2 *c. sin. f.*

विशाला viśālā, *s.f.* One of the names of the city of Ougein. विशालाम् 2 *c. sin.*

विशीर्ण viśīrṇa, *p.p.* (of शॄ śṛī, with वि) Withered; wasted, shrunk, slender. विशीर्णाम् 2 *c. sin. f.* (स्खलितां, इतस्ततोगतां, खण्डखण्डीभूतां, शतशः स्फुटितां Parted (split up) into a hundred streamlets.

विशेष viśesha, *s.m.* A particular, a property or a quality. A particular spot, any distinguished place. विशेषान् 2 *c. pl.* (प्रदेशान्, स्थानविशेषान्, बहुविधान् कन्दरान्—प्रकारान्, नद्यादिस्वरूपान् शङ्करचरणन्यासप्रभृतीन्).

विश्रान्त viśrānta, *p.p.* (of श्रम śram, with वि) Rested, reposed. विश्रान्तः 1 *c. sin. m.* (विगतश्रमः सन्, कृतविश्रामः, गतखेदः सन्—पर्वताधिवासात विश्रामानन्तरं).

विश्राम viśrāma, *s.m.* Rest, repose (खेदापनय).

विश्लेषित viśleshita, *p.p.* (of श्लिष ślish, Embrace, with वि) Severed, separated, disunited. (विश्लेषितस्य 6 *c. sin. m.* (वियोजितस्य, विघटितस्य, वियोगितस्य, विच्छेदविषयीकृतस्य).

विश्वकर्मन् viśwa-karman, *s.m.* (He of all work) Viśwakarma, architect of the gods, and the Hindu Vulcan. विश्वकर्मा 1 *c. sin.*

विषम vishama, *adj*. Uneven, rough, rugged. विषमे 7 *c. sin. m.* (विसदृशे, उच्चनीचभूते, निम्नोन्नते, पाषाणशिलादन्तुरे; अयमेव शीर्णताहेतुः "This, in fact, is the cause of the shrunken condition (of the river)." अत्र मेघो नायकः—रेवा नायिका—विन्ध्यपादः क्रीडास्थानम्—उपलवैषम्येण नानारत्नयोगाद् विचित्रवेशत्वं.

विषय vishaya, *s.m.* Sphere, department; order, range, reach. विषयम् 2 *c. sin.* विषये 7 *c. sin.*

विष्णु vishṇu, *s.m.* Vishnu. विष्णोः 6 *c. sin.* (कृष्णस्य, नारायणस्य, वृन्दावनस्थश्रीनन्दनन्दनस्य, गोकुलावतीर्णस्य, वल्लभरूपस्य, वामनरूपस्य, त्रिविक्रमस्य). It is said:

दर्शनं स्पर्शनं शस्तं मङ्गलानां श्रुतिस्तथा ।
रत्नानां कीर्तनं चैव तथा विष्णोश्च कीर्तनम् ॥

"Blessed is a sight, a touch, a hearing of the auspicious [names] or even a description of the jewels, as also a celebration of the praise of Vishṇu."

ब्राह्मणान् कर्मनिर्दिष्टान् विष्णुं वा द्वेष्टि यो नरः ।
श्रेयांसि तस्य नश्यन्ति रौरवं च भवेत् पुनः ॥

"The man who dislikes Brahmans duly set apart to their sacred office, or Vishṇu—his good things perish, and misery awaits him hereafter."

विस visa, *s.n.* The fibre of the stalk of the water-lily (विष, मृणाल).

विसकिशलयच्छेदपाथेयवन्तः visa-kiśalaya-chchheda-pātheyavantah, छिन्नानि विसकिशलयानि (पद्मनवीनपल्लान्येव) पाथेयानि (पथिभोज्यानि)

तद्वन्तः—पाथेयं (सम्बलं) तद् विद्यते येषां ते तथा—बिसानां किशलयानि तेषां छेदाः (शकलानि) तान्येव पाथेयं विद्यते येषां ते तथा.

विस्तार vistāra, *s.m.* A spreading, extension, largeness, swell, breadth, amplitude (परिणाह).

विस्मरत् vismarat, *pres. p. par.* of स्मृ smṛi, 1 *cl.* Remember, with वि vi, Forget. विस्मरन्ती 1 *c. sin. f.*

विस्मित vismita, *p.p.* (of ष्मि shmi, Smile, with वि vi) Surprised, astonished; gazing with surprise, staring with astonishment.

विस्मृत vismṛita, *p.p.* (of स्मृ Remember, with वि) Forgotten. Forgetful.

विस्मृतभ्रूविलासम् vismṛita-bhrū-vilāsam, विस्मृतो (*बद्धो) भ्रूविलासो (भ्रूवैदग्ध्यं) येन तादृशं—विस्मृतभ्रूवैदग्ध्यं.

विहग vihaga, *s.m.* A bird. Waterfowl.

विहरेत् viharet, *pot. par.* (of हृ hṛi, Take, with वि) Saunter, stroll, take a walk for pleasure, pastime, or amusement (विचरेत्, विहारार्थं गच्छेत्, विशेषेण लीलया गच्छेत्).

विहस्य vihasya, *ind. p.p.* (of हस has, Laugh, with वि) Having laughed or smiled; laughing at, deriding, contemning (विनिन्द्य). It is said:

शृङ्गारः श्यामलो ज्ञेयः सितो हास्यः प्रकीर्तितः।

"Love is to be regarded as sombre; laughter has been declared white."

विहातुम् vihātum, *inf.* of हा, Quit, leave, let go, with वि. त्यक्तुम्—अलं बुद्ध्या त्यक्तुं समर्थो भवति "Away with the notion that he is able to leave."

वीक्षमाण vīkshamāṇa, *pres. p. ātm.* of ईक्ष īksh, 1 *cl.* See, with वि vi. वीक्षमाणाः 1 *c. pl. m.* (विशेषात् पश्यन्तः, दर्शयन्तः, आकाशे पश्यन्तः).

वीक्ष्य vīkshya, *ind. p.p.* (of ईक्ष īksh, See, with वि) Having seen, beheld, viewed (विशेषेणावलोक्य).

वीक्ष्यमाण vīkshyamāṇa, *pres. p. pass.* (of ईक्ष īksh, See, with वि) Being beheld, gazed at, viewed.

वीचि vīchi, *s.f.* Wave, small ripple. वीचिषु 7 *c. pl.*

वीचिक्षोभस्तनितविहगश्रेणिकाञ्चीगुणायाः vīchi-kshobha-stanita-vihaga-śreṇi-kāñchī-guṇāyāḥ, वीचेस् (तरङ्गस्य) क्षोभेन (सञ्चालनेन or कम्पनेन) या स्तनिता (शब्दिता or ध्वनिता) विहगानां (हंससारसादीनां पक्षिणां) श्रेणिः (पङ्क्तिः) सैव (काञ्चीगुणो (मेखला or दाम or कटिधृताभरणगुणो) यस्यास् तथाभूता या.

वीणा vīṇā, *s.f.* The vīnā or Indian lute, a fretted instrument of the guitar kind, usually having seven wires or strings, and a large gourd at each end of the finger-board: the extent of the instrument is two octaves; it is supposed to be the invention of Nārada, the son of Brahmā, and has many varieties. वीणाम् 2 *c. sin.*

वीणिन् vīṇin, *adj.* Possessed of a lute. A player on the lute, a lutanist. वीणिभिः 3 *c. pl.* (वीणावद्भिः, वीणायुतैः, वीणाकरैः, वीणापाणिभिः, अर्थात् भगवन्तं स्कन्दं उपवीणयितुम् "to serenade" आगच्छद्भिः (or आगतैः).

वृक्ष vṛiksha, *s.m.* A tree. वृक्षात् 5 *c. sin.*

वृति vṛiti, *s.f.* A fence, hedge (आवरण, वेष्टन, प्रावरण, प्राचीर). वृतेः 6 *c. sin.* वृतयः 1 *c. pl.*

वृत्ति vṛitti, *s.f.* Being, existence; position in life, character. Style, state, condition. Disposition, tendency.

वृद्ध vṛiddha, *p.p.* (of वृध vṛidh) Grown. Great, illustrious.

वृद्धि vṛiddhi, *s.f.* Growth; augmentation, increase.

वृन्द vṛinda, *s.n.* Heap, multitude, pile; flock, drove, crowd, caravan. वृन्दम् 2 *c. sin.* वृन्दानि 2 *c. pl.* (समूहान्, सार्थान्).

वृष vṛisha, *s.m.* A bull (वृषभ, वाहनानड्वान्).

वृष्टि vṛishṭi, *s.f.* Rain; a shower.

वृहत् vṛihat, *adj.* Great, large. वृहतः 1 *c. pl.*

वेग vega, *s.m.* Velocity, rapidity, impetuosity, momentum; violence, vehemence. वेगेन 3 *c. sin.*

वेणि veṇi or **वेणी** veṇī, *s.f.* Unornamented and braided hair; the hair as worn especially by widows and women whose husbands are absent, when it is simply collected from the forehead and temples as well as the back of the head, and twisted together into a single braid, which is then suffered to fall like a tail down the back, no sort of ornament being worn on the head. The term is also applied generally to any braid of hair, or to a braid of the long hair, of which many are made; the whole are then twisted together, and worn as a sort of rose or flower at the back of the head. वेणीम् 2 *c. sin.*

वेणीभूतप्रतनुसलिला veṇī-bhūta-pratanu-salilā, वेणीभूतं (वेण्याकारं) प्रतनु (प्रकर्षेणाल्पप्रवाहं स्तोकं) च सलिलं यस्याः सा तथोक्ता. वेणीतुल्या क्षीणजला त्वद्दर्शनेन "by not seeing of thee."

वेत्रवती vetravatī, *s.f.* Name of a river. **वेत्रवत्याः** 6 *c. sin.* **निर्जनवेत्रकुञ्जयुक्ताया नद्याः**. This river is here spoken of as a mistress who has been deserted by her lover, the Cloud.

वेदि vedi, *s.f.* An altar. **वेदिम्** 2 *c. sin.*

वेश्मन् veśman, *s.n.* A house. **वेश्मभिः** 3 *c. pl.*

वेश्या veśyā, Harlot, courtezan. A female ministrant or figurante in the temple of Śiva. Thus Urvasī and her companions are the courtezans of Swerga (**उर्वश्यादयः स्ववेंश्याः**). **वेश्याः** 1 *c. pl.* (**नर्तक्यः गणिकाः**).

वेष vesha, *s.m.* Dress, guise, garb, costume.

वेष्टन veshṭana, *s.n.* Fence, inclosure.

वै vai, *ind.* Indeed. An expletive.

वैदूर्य vaidūrya, *s.n.* Lapis lazuli.

वैरिन् vairin, *adj.* Hostile, inimical, unfriendly. **वैरिणा** 3 *c. sin. m.* (**प्रतिकूलेन**).

व्यक्त vyakta, *p.p.* (**अञ्ज** anj, Make clear, with **वि**) Distinct, plain, evident. **व्यक्तम्** 2 *c. sin. m.* (**प्रकाशितया वर्तमानं**). **अनेन दर्शनयोगिता सूचिता स्पष्टं** "By this, fitness to be seen is clearly denoted."

व्यक्ति vyakti, *s.f.* Appearance, manifestation, display. **व्यक्तिः** 1 *c. sin.*

व्यञ्जयत् vyanjayat, *pres. p. par.* of **अञ्ज** anj, 10 *cl.* with **वि** vi, Make visible, manifest, shew plainly. **व्यञ्जयन्ती** 1 *c. sin. f.* (**प्रकाशयन्ती, प्रकटयन्ती, पातिव्रत्यसौन्दर्यं व्यञ्जयन्ती**).

व्यतिकर vyatikara, *s.m.* Contact, union, juxta-position; a blending or intermingling. **व्यतिकरः** 1 *c. sin.* (**व्यतिषङ्गः, परस्परसम्पर्कः, अन्योन्यसम्पर्कं मिश्रणम्**).

व्यथा vyathā, *s.f.* Pain, pang, distress, ache. **व्यथाभिः** 3 *c. pl.*

व्यपगत vyapagata, *p.p.* (of **गम** gam, Go, with **अप** off, and **वि** vi, away) Gone off.

व्यपगतशुचः vyapagata-śuchah (**वीतदुःखाः सन्तः—अन्यच्च गमनेच्छाजन्यसन्तापरहिताः सन्तः—पलायितः शोकः (क्लेशो) येषां तादृशाः**).

व्यवसित vyavasita, *p.p.* (of **षो** sho, Destroy, with **अव** and **वि**) Resolved, determined. Undertaken. **व्यवसिताः** 1 *c. pl. m.* **व्यवसितम्** 1 *c. sin. n.* (**अध्यवसितम्, अङ्गीकृतं**).

व्यवस्येत् vyavasyet, *pot. par.* of **षो** sho, 4 *cl.* Destroy, with **अव** and **वि**, Try, endeavour, essay, strive. (**व्यवसायं** or **उद्यमं कुर्यात्**) (**प्रार्थनायां** in prayer).

व्यस्त vyasta, *p.p.* (of **अस** with **वि**) Driven away, dispelled. Pervaded, penetrated.

व्याकुल vyākula, *adj.* Confounded, confused, bewildered, perplexed, flurried, excited. **व्याकुलेन** 3 *c. sin. m.* **व्याकुला** 1 *c. sin. f.*

व्याजहार vyājahāra, 2 *pret. par.* of **हृ** hṛi, Take, with **आ** ā and **वि** vi, Utter, speak, address (**उवाच, उक्तवान्, जजल्प**).

व्यापद् vyāpad, *s.f.* Calamity, death, decease.

व्यापार vyāpāra, *s.m.* Occupation, employment, business.

व्यालम्बेथाः vyālambethāh, *pot. ātm.* of **लबि** lab-i, 1 *cl.* with **आ** ā and **वि** vi, Hang down. Move slowly, delay (**विलम्बं कुर्याः, नम्रो भूयाः जलग्रहणाय, आश्रयिष्यसि, आलम्ब्यापगच्छेः**).

व्यालुम्पन्ति vyālumpanti, *pres. par.* of **लुप** lup, 6 *cl.* with **आ** ā and **वि** vi, Remove, take away, carry off (**अपनयन्ति, दूरीकुर्वन्ति, हरन्ति**).

व्योमगङ्गाजलार्द्रैः vyoma-gangā-jalārdraih, **व्योमगङ्गायाः (मन्दाकिन्याः) जलेन स्तिमितैः (स्निग्धैः)**. (**आकाशजाह्नवीसलिलपवित्रितैः** ākāśa-jāhnavī-salila-pavitritaih).

व्योमन् vyoman, *s.n.* Sky. **व्योम्नि** 7 *c. sin.* (**गगने, आकाशे**).

व्रज vraja, *imp. par.* **व्रजेयुस्** *pot. par.* **व्रजते** *pres. ātm.* of **व्रज** 1 *cl.* Go.

श ś, soft, as in "shine," "session."

शक्ष्यति śakshyati, 2 *fut. par.* of **शक** śak, Be able (**शक्ष्यति, पारयिष्यति, समर्थो (शक्तो) भविष्यति**).

शङ्कर śankara, *s.m.* A name of Śiva.

शङ्करवृषभ śankara-vṛishabha, *s.m.* Śiva's bull (described as being of the purest white).

शङ्का śankā, *s.f.* Fear, dread, apprehension.

शङ्कास्पृष्टाः śankā-spṛishṭāh (**भयव्याप्ताः सापराधत्वात् भयाक्रान्ताः सन्तः, सापराधत्वेन भीता इव जाताः**).

शङ्कित śankita, *p.p.* of **शकि** śak-i) Alarmed, frightened. Doubtful, uncertain; vacant, unsteady (gaze).

शङ्के śanke, *pres. ātm.* of **शकि** śak-i, Fear, dread, apprehend. Think likely, suspect, imagine (**तर्कयामि, सम्भावयामि**).

शङ्ख śankha, *s.m.* The conch-shell. Name of one of Kuvera's treasures.

शङ्खक्षीर śankha-kshīra, *s.n.* Shell-milk (any impos-

sibility or absurdity, such as pigeon's milk, which with us formerly furnished an errand for some simpleton on the first of April).

शङ्खपद्मौ śankha-padmau, Conch and lotus, two treasures (**निधी**). **पापशान्त्यर्थं दुष्टसत्त्वनिवृत्त्यर्थं गृहे लिख्यते**.

"This is painted on the house to expiate sin and to exclude evil beings (as with us an old horse-shoe was nailed on the door-sill to keep out the witches)."

शङ्खपद्मौ निधी यत्र तद् गृहं कलुषं त्यजेत् ।

"Evil will avoid that house whereon the two treasures, the conch and lotus (are painted)."

शङ्खपद्मौ निधी चित्रे दृष्ट्वा दुष्टैर्विमुच्यते ।

"Seeing the two treasures, the conch and lotus, in a picture, it is left alone by the evil ones."

Some have imagined that a servant paints these objects merely for beauty, and for a compliment intended to his master (**शोभार्थं** and **चाटुत्वार्थं**).

शत śata, *s.n.* A hundred. **शतैः** 3 *c. pl.*

शनकैः śanakaiḥ, *ind.* Softly, gently; with alternations of drinking and singing (**मन्दं गाननृत्यानुकूलं, चणं मधु पीयते, चणं मृदङ्गा वाद्यन्ते**).

शब्द śabda, *s.m.* Sound, noise. A word.

शब्दाख्येयम् śabdākhyeyam, **शब्देन** (**गर्जनात् ध्वनिना** or **रवेण**) **आख्येयम्** (**उच्चैर्वाच्यं व्यक्तकथनार्हं न रहस्यभूतं**). **शब्दप्रतिपाद्यं न तु गोप्यहस्तादिसञ्ज्ञावाच्यं**. **शब्देन ज्ञाप्यम्** (**अगोप्यं**) **प्रकटवाक्यं शब्दैराख्यायते** (**उद्गीर्यते**) **यत्तत्**.

शब्दायन्ते śabdāyante, *pres. ātm.* a nominal verb, from **शब्द** śabda, Sound, resound (**शब्दं कुर्वन्ति, स्वनन्ति, वंशीध्वनिं कुर्वन्ति**).

शब्दित śabdita, *p.p.* (of **शब्द** śabd) Called.

शमयितुम् śamayitum, *inf.* of **शम्** śam, *caus. form*, Extinguish, quench, allay (**नाशयितुं, निर्वापयितुं, शान्तिं नेतुं, कल्याणं कर्तुं**).

शमयेः śamayeḥ, *pot. par.* of **शम** śam, *caus. form*, Extinguish, allay, destroy (**नाशयिष्यसि**).

शम्भु śambhu, *s.m.* Name of Śiva, **शम्भुना** 3 *c. sin.* (**महादेवेन, शिवेन**). **शम्भोः** 6 *c. sin.*

शम्भुनादत्तहस्ता śambhunādatta-hastā, **शम्भुना** (**शिवेन**) **आदत्तौ** (**गृहीतौ**) **हस्तौ यस्याः सा**.

शयन śayana, *s.n.* A bed, couch. **शयनात्** 5 *c. sin.* **शयने** 7 *c. sin.* (**शय्यायां, तल्पे, एकस्यां शय्यायां**).

शय्या śayyā, *s.f.* A bed, couch.

शय्योत्सङ्गे śayyotsange (**शय्यायाः क्रोडे, शय्यामध्ये**).

शर śara, *s.m.* A sort of reed or grass. An arrow.

"The arrow-cane grows in large clumps like the Venu. This beautiful and superb grass is highly celebrated in the Purāṇas."—Sir W. JONES' *Select Indian Plants.*

शरण śaraṇa, *s.n.* Refuge, succour, aid, deliverance, deliverer. **शरणम्** 1 *c. sin.* (**रचकः, रचिता, चाता, चाणं, तापनाशेन रचिता — प्रोषितानां स्वस्थानप्रेरणाय च**).

शरद् śarad, *s.f.* The season of autumn; the two months succeeding the rains.

शरभ śarabha, *s.m.* A fabulous animal, of a fierce and intractable nature, said to have eight legs (**अष्टपदमृगविशेषः** ashṭa-pada-mṛiga-viśeshah), and to inhabit particularly the snowy mountains.

शरवण śara-vaṇa, *s.m.* A thicket of reeds.

शरवणभवम् śara-vaṇa-bhavam, **शरस्य वने भूर्** (**उत्पत्तिस्थानं**) **यस्य तं** (**देवं स्कन्दं**).

शशिन् śaśin, *s.m.* The moon. **शशिनि** 7 *c. sin.* (**चन्द्रे, चन्द्रमसि**).

शश्वत् śaświat, *ind.* Always, perpetually, incessantly (**नित्यं, निरन्तरं, सदा, अनवरतं**).

शष्प śashpa, *s.n.* Young grass.

शस्त्रपाणि śastra-pāṇi, *adj.* Weapon-handed, holding a weapon or arms in the hand. **शस्त्रपाणयः** 1 *c. pl.*

शाखा śākhā, *s.f.* A bough, a branch.

शान śāna, *s.m.* A touchstone.

शान्त śānta, *p.p.* (of **शम** śam) Allayed, alleviated, pacified, calm.

शान्ति śānti, *s.f.* Alleviation, assuagement, cessation, rest. **शान्तिम्** 2 *c. sin.* (**उपशमम्**).

शान्तोद्वेगस्तिमितनयनम् śāntodwega-stimita-nayanam, **शान्तेन** (**दूरीभूतेन**) **उद्वेगेन** (**मनोविकारविशेषेण**) **स्तिमितनयनं** (**स्निग्धनिश्चललोचनं**) **यथा स्यात् तथा**.

शान्तोद्वेगेन स्तिमितं (**स्निग्धं, निश्चलं, क्लिन्नं**) **नयनं यत्र दर्शने स्थगितनेत्रं यथा स्यात् तथा**.

शान्तौ (**-पगतौ**) **य उद्वेगस् तेन स्तिमिते** (**निश्चले**) **नयने यत्र तथा**.

शान्तोद्वेगो (**नागाजिनदर्शनभयः**) **अत एव स्तिमिते** (**निश्चले**) **नयने यस्मिन् कर्मणि तत्तथोक्तं**.

बीभत्साभावात् प्रिया (**प्रीता**) **सती भवानी विनयस्तिमितनयनत्वात् प्रेचिष्यते इति धर्मसम्पत्तिः**.

Several of the Commentators, apparently dissatisfied with the above complex compound (seldom

found in Kālidāsa), would detach the words शान्तोद्विग and apply them to the Cloud, some as a vocative, others as a nominative. It rarely happens, however, that a vocative case is made to coalesce with a following word. They who read the words in the nominative, explain them thus: शान्तोद्विग: तेजोधारणेन स्वामिभवभयशून्य: सन् त्वं. For स्तिमित these would read तिमित, a word having nearly the same meaning but of less frequency.

शाप sāpa, *s.m.* Curse, anathema, malediction, ban. शापेन 3 *c. sin.* शापस्य 6 *c. sin.* (वर्षविरहरूपस्य). स्यासक्ततया पद्मरचा न कृता तत् त्वं स्त्रीविरही ध्वस्तमहिमा च भवेति तं शशाप.

"He cursed him, saying, 'By dangling after [thy] wife, care has not been taken of the lotuses; therefore be thou parted from [thy] wife, and lose thy greatness.'"

शापान्त: sāpāntah (शापस्यान्त:, शापस्य समाप्ति:, परिसमाप्ति:).

शारङ्ग sāranga, *s.m.* The chātaka. शारङ्गा: 1 *c. pl.* Etymologists say that सारङ्ग sāranga is derived from सारं sāram, "Water," गायन्ति gāyanti, "They sing." जलं देहीति वदन्ति They say, "Give water." स has been changed to श.

शारिका sārikā. See सारिका.

शार्ङ्ग sārnga, *adj.* Made of horn (शृङ्ग sṛinga), horny. *s.n.* A bow in general. The bow of Vishṇu.

शार्ङ्गपाणि sārnga-pāṇi, A name of Vishṇu. शार्ङ्गपाणौ 7 *c. sin.* (भगवति नारायणे, श्रीनारायणे).

नमो जलदनीलाय शेषपङ्कजशालिने ।

"Salutation to the One blue as a cloud, possessor of [the serpent] S'esha, and the lotus."

शार्ङ्गिन् sārngin, *s.m.* A bowman. Vishṇu. शार्ङ्गिण: 6 *c. sin.* (विष्णो:).

शाल्मलि sālmali, *s.m. f.* The silk-cotton or seemul-tree.

शिखर sikhara, The peak or summit of a mountain. A piece of ruby or gem described as of the colour of the ripe pomegranate-seed. शिखरम् 2 *c. sin.*

शिखरदशना sikhara-dasanā, शिखरवत् (कुन्दकुट्मलवत् Like a jasmine-bud) दशना (दन्ता) यस्यास् तादृशी—माणिक्यसमदन्ता, शिखरा (अतिशयिताग्रदशना) यस्या: सा तथा.

पक्वदाडिमवीजाभं माणिक्यं शिखरं विदु: ।

"A ruby resplendent as the seed of a ripe pomegranate they call S'ikhara."

One Commentator represents her teeth as white as a jasmine-bud; another as exceedingly sharp at the points; and a third red as a ripe pomegranate seed. Perhaps the last had a partiality for chewing the betel-leaf.

शिखरिन् sikharin, *s.m.* A mountain. शिखरिषु 7 *c. pl.* (गिरिषु, पर्वतेषु, शिखायोगात् उच्चैस् तेन मेघविश्रामयोग्यतेति. वृक्षेषु). पुनर्बललाभार्थं क्वचिद्विश्राम्य. It is said:

पथि विश्राम्य गन्तव्यं विश्रामाज्जायते बलम् ।

"Having rested on the road, one must proceed: from repose ariseth strength."

शिखा sikhā, *s.f.* A lock or tuft of hair on the crown of the head (एकवेणी) It is said:

यथा प्रोषितनाथानां व्यसनाभिद्रुताशय: ।
वेश: स्यान्मलिनस्तासाम् एकवेणीधरं शिर: ॥

"As the mind of those whose lords are far away is overwhelmed with distress, their dress should be soiled, their head wearing a single braid."

शिखिकुलकलकेका: sikhi-kula-kala-kekāh, 1 *c. pl.m.* Vocal with the soft, shrill cries of flocks of peafowl.

शिखिन् sikhin, *s.m.* A peacock (crested or tufted). शिखिन: 1 *c. pl.* शिखिभि: 3 *c. pl.* शिखिनाम् 6 *c. pl.* (मयूराणां).

शिञ्जत् sinjat, *pres. p. par.* (as being of the class यजादि) of शिजि sij-i, 2 *cl. ātm.* Tinkle.

परिष्वजति पाञ्चाली मध्यमं पाण्डुनन्दनं ।

"Draupadi embraces the middlemost son of Pāṇḍu (namely, Arjuna)."

शिञ्जद्वलयसुभगै: sinjad-valaya-subhagaih (शिञ्जत् वलयै: (शब्दायमानकङ्कनै:) सुभगा (रम्यास्) तै:—(क्वणत्कङ्कणमनोहरै: — शब्दायमानकङ्कणै: सुभगास् तै:).

शित sita, *p.p.* (of शो) Pointed, sharpened, whetted.

शितशरशतै: sita-sara-sataih, असङ्ख्यात (or असङ्ख्य) तीक्ष्णशरै:—(तीक्ष्णवाणशतै:—तीक्ष्णानां शराणां समूहै:, निशितवाणसहस्रै:).

शिथिल sithila, *adj.* Loose, loosened, slack, slackened, relaxed; drooping. शिथिलम् 2 *c. sin. n.* (गलत्, गलितप्रायं Almost dropped).

शिरस् siras, *s.n.* The head. शिरसा 3 *c. sin.*

शिरीष sirīsha, *s.m.* A kind of tree. शिरीषम् is शिरीषपुष्पम्—अनेन ग्रीष्म उक्त: "By this the hot season is specified."

शिला silā, *s.f.* A flat stone, slab. A rock. शिलायाम् 7 *c. sin.* (पट्टे).

शिलावेश्मन् śilā-veśman, *s.n.* A rock-house, a house of stone; a chamber excavated in the rock; a cavern, grotto. शिलावेश्मभिः 3 *c.pl.* (पाषाणगृहैः, कन्दरैः, शिलानिर्मितक्रीडागृहैः śilā-nirmita-krīḍā-gṛihaih).

शिलीन्ध्र śilīndra, *s.n.* A mushroom. शिलीन्ध्रशब्देन काष्ठगोमयादौ जाता छत्रिका कन्दलीपुष्पं चोच्यते.

शिशिर śiśira, *s.m. n.* The dewy season, comprising two months from the middle of January to that of March. *adj.* Cool. शिशिरान् 2 *c. pl. m.*

शिशिरमथितां śiśira-mathitām (शिशिरेण (शिशिरकालेन) मथितां (पराभूतां), तुहिनमथितां, हिमविलोडितां, सूर्यावस्थाने ऽपि हिमोपतप्तां).

शीत śīta, *p.p.* (of श्यै śyai) Cold, cool.

शीते सुखोष्णसर्वाङ्गी ग्रीष्मे च सुखशीतला ।
भर्तृभक्तिरता नित्यं सा स्मृता वरवर्णिनी ॥

"She, whose entire body is agreeably warm in cold weather, and pleasantly cool in hot weather, and at all seasons delights in the service of her lord, is called Vara-varṇinī, or excellent woman."

शीतल śītala, *adj.* Cold, cool. शीतलेन 3 *c. sin. m.* (स्वजलकणिकाशीतलेन swa-jala-kaṇikā-śītalena. निजतोयलवशिशिरेण nija-toya-lava-śiśireṇa—स्वस्य जलकणिकाभि (र्जलविन्दुभिः) स्निग्धेन).

शीर्ण śīrṇa, *p.p.* (of शॄ śṛī) Withered, sere, dry. Shrunken.

शीर्णपर्णैः śīrṇa-parṇaih, शुष्कपत्रैः (expressive of the paleness of the countenance).

शुक्ल śukla, *adj.* White.

शुक्लापाङ्ग śuklāpāṅga, *s.m.* A peacock. शुक्लापाङ्गैः 3 *c. pl.* (मयूरैः, सिततरलोचनान्तैः).

शुक्लापाङ्गो मयूरः स्यात् प्रबलाशी भुजङ्गभुक् ।

"A peacock should be white in the outer corner of the eye, a hearty eater, a devourer of serpents."

शुच् śuch, *s.f.* Sorrow, grief, regret. शुचः 1 *c. pl.*

शुद्ध śuddha, *p.p.* (of शुध śudh) Purified; pure, clean.

शुद्धस्नानात् śuddha-snānāt, केवलजलोन्मज्जनात्, पानीयमात्राभिषेकात् तैलादिरहितस्नानात् (or गन्धतैलादि, etc.) अतैलादिस्नानात्. ऋतुशुद्ध्यर्थं—ऋतुशुद्ध्यर्थस्नानाद्धेतो निःश्वासेन—ऋतुस्नानात् कल्कादिना घर्षणपूर्वकस्नानात्—ऋतुस्नाता हि रागवती भवति, अत एव निःश्वासोष्णताप्राबल्यादिकष्टदायित्वमाह.

ऋतुस्नाताः सनिश्वासं स्मरन्ति गतभर्तृकाः ।
कान्तमत्यन्तसञ्जातमदना वेशविक्लवाः ॥

"They whose lords are absent, being washed from ceremonial impurity, their passion waxing strong, being disordered in their attire, with a sigh call to remembrance their beloved."

शुभ्र śubhra, *adj.* White.

शुभ्रत्रिनयनवृषोत्खातपङ्कोपमेयाम् śubhra-trinayana-vṛishotkhāta-paṅkopameyām, शुभ्रो (धवलवर्णः) त्रिनयनस्य (महादेवस्य or रुद्रस्य) यो ऽसौ वृषो (वृषभस्) तेन उत्खात (उत्पाटितो) यः पङ्कः (कर्दमस्) तेन सहोपमेयो तां—त्रिनयनस्य (महादेवस्य) वृषेण (वृषभेण) शृङ्गाग्र (or शृङ्गाग्रे) धारितो यः पङ्कः (कर्दमस्) तेन उपमेयाम् (उपमार्हाम्). Some read शुभ्रां (उज्ज्वलां) making it agree with शोभां.

शुष्क śushka, *adj.* Dry.

शून्य śūnya, *adj.* Empty, void, destitute. शून्यम् 1 *c. n.*

शूलिन् śūlin, *s.m.* The trident-bearer, *i.e.* Śiva. शूलिनः 6 *c. sin.* (धृतशूलस्य, श्रीशङ्करस्य, महाकालायतनवासिनो महादेवस्य).

शृङ्ग śṛiṅga, *s.m.* A horn. The peak of a mountain. शृङ्गम् 2 *c. sin.* शृङ्गे 7 *c. sin.* (शिखरे).

शृणु śṛiṇu, *imp. par.* of श्रु śru, 1 *cl. irreg.* Hear, hearken (आकर्णय give ear).

शेष śesha, *s.m.* Remainder, leavings, rest, overplus, whatever remains or is left. शेषम् 2 *c. sin.* शेषैः 3 *c. pl.* (स्वर्गोपभोगावशिष्टैः "with the remains of enjoyments of Swerga," भोगावशिष्टैः, स्वर्गवासजनकैः पुण्यैः). *adj.* Left, remaining. शेषान् 2 *c. pl. m.* (परिशिष्टान्, अवशिष्टान्, अतिक्रान्तेभ्यो मासेभ्यो ऽवशिष्टान्).

शेषविस्तारपाण्डुः śesha-vistāra-pāṇḍuh, शेषे (कुचकेतरभागे, अवशिष्टपरिणाहे, चुचुकाधःस्थाने, or मध्यादन्यविस्तारे परितः) पाण्डुः (हरिणः).

शैल śaila, *s.m.* A mountain, a mount. शैलः 1 *c. sin.* शैलम् 2 *c. sin.* शैलात् 5 *c. sin.* शैले 7 *c. sin.*

शैलराज śaila-rāja, Himālaya, king of mountains.

शैलराजावतीर्णाम् śaila-rājāvatīrṇām, शैलराजात् (हिमालयात् or हिमवतः) प्रसृताम् (प्रादुर्भूतां).

शोभा śobhā, *s.f.* Splendour, lustre, sheen, beauty, comeliness. शोभाम् 2 *c. sin.* सदृशीं शोभां समशुभ्राम् (उज्ज्वलां) श्रियं (कान्तिं).

शोभिन् śobhin, *adj.* Beautiful, graceful. शोभी 1 *c. m.*

श्च्योत ś́chyota, *s.m.* Aspersion, sprinkling.

श्याम śyāma, *adj.* Black or dark blue; sable (नील, कृष्ण). श्यामः 1 *c. sin. m.* श्यामम् 1 *c. sin. n.*

अधःस्थितैरूर्ध्वभूतः श्याम इति दृश्यते।

"By those standing below, [anyone] placed on high, is seen as black."

श्यामा śyāmā, A woman described as one who has not borne children (अप्रसूता); having the quality of delicacy, etc. (सौकुमार्यादिगुणवती); of sixteen years (द्व्यष्टवर्षा); or one who in darkness of complexion resembles the blossom of the Priyangu or its stalk in shape. Name of a plant commonly called Priyangu. श्यामासु 7 *c. pl.* (श्यामलतासु, प्रियङ्गुवल्लीषु अतिसुन्दरलताविशेषेषु). It is said:

शीते या चोष्णगात्री स्यादुष्णे च स्पर्शशीतला।
प्रकृत्या सुकुमाराङ्गी सा श्यामा कथिता बुधैः॥

"She who by nature is warm-bodied in cold weather, and in warm weather cool to the touch, and very delicate of limb, is by sages called S'yāmā."

And says Bharata:

नातिस्थूलदीर्घाङ्गी न चातिह्रस्वा सस्मितमुखी च।
सरसिजपरागगौरी प्रियङ्गुमञ्जरीसवर्णा वा॥

"Not over-stout or tall of body, nor too short; and smiling-faced; fair as the pollen of the water-lily, or resembling the stalk of the Priyangu."

या ऽप्रसूता भवेन्नारी तथापि नवयौवना।
सर्वलक्षणसम्पन्ना श्यामा सा परिकीर्तिता॥

"A woman who may not have borne offspring, although still in the freshness of youth, endowed with every auspicious mark, has been proclaimed S'yāmā."

श्यामा शीतलकाले भवेदुष्णा उष्णकाले च शीतला।

"A S'yāmā will be warm in cold weather, and in warm weather cool."

पद्मगन्धि मुखं यस्याः सा श्यामा परिकीर्तिता।

"She whose mouth is fragrant as the lotus is styled S'yāmā."

श्रद्दधान śrad-dadhāna, *pres. p. ātm.* (of धा dhā, Hold, with श्रत् śrat, a particle implying Faith) Faithful, believing. श्रद्दधानाः 1 *c. pl. m.* (श्रद्धावन्तो जनाः, विश्वसन्तः, भक्तिवन्तः, श्रद्धायुक्ताः, आस्तिक्यबुद्धयः).

श्रम śrama, *s.m.* Weariness, fatigue.

श्रवण śravaṇa, *s.n.* The ear.

श्रवणपरुषैः śravaṇa-parushaih (कर्णासह्यैः karṇā-sahyaih, "intolerable to the ear." कर्णकटुकैः).

श्रवणविषयम् śravaṇa-vishayam (कर्णगोचरं karṇa-gocharam, कर्णपथं karṇa-patham, श्रवणविषयमतिक्रान्तः, श्रश्राव्यवृत्तान्तः सन्).

श्रवणसुभगम् śravaṇa-subhagam (श्रोत्रमधुरं, श्रोत्राभिरामं, सुखम् अभिरामं).

श्राम्यत् śrāmyat, *pres. p. par.* of श्रम śram, 4 *cl.* Be fatigued; tire, lag. श्राम्यताम् 6 *c. pl.* (श्रान्तिप्राप्तानां, खेदभाजाम्). Some say श्राम्यतां is equivalent to विश्रामं कुर्वताम् "reposing," उपसर्गं विनापि "even without the preposition."

श्रित śrita, *p.p.* (of श्रि) Covered, overspread. श्रिताः 1 *c. pl. m.*

श्री śrī, *s.f.* Beauty, lustre, brightness, splendour. Prosperity, wealth, opulence. Fame, glory. श्रीः 1 *c. sin.* श्रिया 3 *c. sin.* (सम्पत्त्या, शोभया).

श्रीविशालाम् śrī-viśālām, श्रिया (विभूत्या, सम्पत्त्या, शोभया) अतिशयितां (महतीं, अनुत्तमां, विस्तीर्णां)

श्रुत्वा śrutwā, *ind. p.p.* of श्रु, Hear, hearken, listen.

श्रेणि śreṇi, *s.f.* A line, row. श्रेणीभूत śreṇī-bhūta, *adj.* Ranged in line, forming a row. श्रेणीभूताः 2 *c. pl. f.* (बद्धपङ्क्तीः).

श्रोणी śroṇī, *s.n.* Hip, haunch, buttocks.

श्रोणीभारात् sroṇī-bhārāt, श्रोणी एव (नितम्ब एव) भारस्तस्मात्—(नितम्बगुरुत्वात्, नितम्बातिशयात्, कटिगौरवात्).

श्रोतस् śrotas, *s.n.* The ear. An organ of sense.

श्रोतोरन्ध्र śroto-randhra, *s.n.* A nostril (नासारन्ध्र, नासाग्रकुहर, नासाविवर, करविवर "orifice of the proboscis").

श्रोतोरन्ध्रध्वनितसुभगम् śroto-randhra-dhwanita-subhagam, श्रोतसो (नासारन्ध्रविवरस्य or नासाग्रकुहरेषु) ध्वनितेन (शब्देन) सुखजनकम्—एतेन सौगन्ध्यं प्रतिपादितं.

श्रोत्र śrotra, *s.n.* The ear.

श्रोत्रपेयम् śrotra-peyam (कर्णपेयं, पानार्हं, श्रोत्राभ्यां पेयं, श्रोत्रग्राह्यं, श्रवणयोग्यं, कर्णसुखदं, सादरमाकर्णनीयं "to be heard respectfully").

श्रोष्यति śroshyati, and श्रोष्यसि śroshyasi, 2 *fut. par.* of श्रु śru, Hear, hearken, listen. (आकर्णयिष्यति) It is said in the गुणरसाकर guṇa-rasākara,

ब्रह्मचारी वरो धीमान् मायाभिमानवर्जितः।
धीरो ऽप्युदारो निःशङ्को वक्ता भूतः स्त्रिया भवेत्॥

"The religious student, a bridegroom, a man of wisdom, free from guile and pride, steady, of a generous soul, and free from suspicion, would be a fit character to hold a conversation with a female."

श्लाघनीय ślāghanīya, *fut. p.p.* (of **श्लाघ** ślāgh) To be praised, deserving of commendation, praiseworthy. **श्लाघनीयाम्** 2 *c. sin. f.* (**साधुवादविषयाम्** sādhuvāda-vishayām, **महाद्देवप्रशंसनीयां, प्रशंस्यां**).

श्लाघमान ślāghamāna, *pres. p. ātm.* (of **श्लाघ** 1 *cl.*) Praising, flattering, lauding, commending, piquing, priding, pluming, or congratulating one's self, rejoicing. **श्लाघमानः** 1 *c. sin. m.* (**आत्मानं प्रशंसमानः श्लाघ्यो ऽस्मि, आत्मानं धन्यं मत्वा, ईदृशेन सख्या सम्भावितो ऽस्मि**).

ष sha, strong, as in "shut," "bush."

षट्पद shaṭ-pada, *s.n.* A bee (six-foot).

षट्पदज्य shaṭ-pada-jya, *adj.* Strung with bees, bee-strung. **षट्पदज्यम्** 2 *c. sin. m.* (**षट्पद एव ज्या (मौर्वी) यस्य तं (चापं) (भ्रमरज्यं, भृङ्गगुणं, पौष्पं)**.

स sa, dental, as in "sun," "yes."

स sa, a contraction of **सह** saha, With; hence, having, possessed of.

संयोग sanyoga, *s.m.* Intimate union, close contact. **संयोगः** 1 *c. sin.* **संयोगम्** 2 *c. sin.* (**सम्पर्कम्**).

संयोज्य sanyojya, *ind. p.p.* (of **युज** yuj, Join, *causal form*, with **सम्**) Having united (**मेलयित्वा**).

संरक्त sanrakta, *p.p.* (of **रञ्ज** ranj, with **सम्**) Impassioned, charmed, ravished, enamoured. **संरक्ताभिः** 3 *c. pl. f.* (**भक्ताभिः, अनुरागवतीभिः, मधुरस्वराभिः** "sweet-voiced").

संरोध sanrodha, *s.m.* Obstruction, obstacle, impediment.

संवाहन samvāhana, *s.n.* A rubbing or gentle chafing of the person, a kneading of the limbs, shampooing. **संवाहनानाम्** 6 *c. pl.*

हस्तसंवाहनं कुर्यात् श्रमापनुत्तये ततः ।

"Afterwards he should make a chafing with the hands for the removal of langour."—*Kāma-śāstra.*

संविधाय samvidhāya, *ind. p.p.* (of **धा** dhā, Hold, with **वि** vi and **सम्** sam) Having made.

संशुष्क sanśushka, *adj.* Withered, parched, dry, sere.

संश्रय sanśraya, *s.m.* Protection, succour, refuge, shelter, asylum. **संश्रयाय** 4 *c. sin.* (**आश्रयाय**).

संसक्त sansakta, *p.p.* (of **षञ्ज** shanj, with **सम्** sam) Adhering, sticking or stuck close to.

संसर्पत् sansarpat, *pres. p. par.* of **सृप** 1 *cl.* Go, creep, with **सम्** sam, Glide, flow. **संसर्पन्त्याः** 6 *c. sin. f.* (**सञ्चरन्त्याः, प्रवहन्त्याः, प्रसरन्त्याः, प्रयान्त्याः, अभिसाराय सञ्चरन्त्याः, सङ्क्रामन्त्याः, अतिवेगेन** or **लीलया गच्छन्त्याः**).

संस्कार sanskāra, *s.m.* Decoration, dressing, adornment.

संस्थ sanstha, *agt. in comp.* Staying, sojourning, abiding; a sojourner.

संस्थित sansthita, *p.p.* (of **ष्ठा** shṭhā, Stand, with **सम्** sam) Standing, stationary, fixed, residing.

संहार sanhāra, *s.m.* A collection, assemblage.

सः sah, 1 *c. sin. m.* of **तद्** tad, *pron.* He, she, it, that. For the elision of **:** see Grammar.

सख sakha, *s.m.* (*in compos.* for **सखि** sakhi) A friend. **सखम्** 2 *c. sin.*

सखि sakhi, *s.m.* A friend. **सखे** 8 *c.* **सखीनाम्** 6 *pl.*

सखी sakhī, *s.f.* A female friend. **सखीम्** 2 *c. sin.* **सख्याः** 6 *c. sin.* **सखीनाम्** 6 *c. pl.* (**वयस्यानां**).

सगर sagara, *s.m.* Name of a king, sovereign of Ayodhyā (Oude).

सगरतनयस्वर्गसोपानपङ्क्तिम् sagara-tanaya-swarga-sopāna-panktim, **सगरस्य राज्ञस्तनयानां (सगरात्मजानां, षष्टिसहस्रसङ्ख्याकपुत्राणां) स्वर्गप्राप्तिस्तत्साधनभूतां** (or **स्वर्गाय** or **स्वर्गारोहणाय** or **आरोहणपरम्परामिव**).

सगर्व sagarva, *adj.* Joyful, glad, exulting, elated, overjoyed. **सगर्वः** 1 *c. sin. m.* (**सदर्पः, हृष्टः सन्, सहर्षः, सोत्साहः त्वज्जलसम्बन्धनीयत्वात्, प्राप्ताभीष्टजलकत्वात्, प्राप्ताकाशजलकत्वात्.**

गर्वो मानकुलैश्वर्यरूपविद्याबलादिभिः ।
इष्टान्नविषयोत्पत्तेर्जायते नीचगोचरे ॥

"In one of ignoble tendencies, pride is generated through respect, family, power, beauty, knowledge, strength, and the like; and from the possession of delicate viands and [similar] objects."

Instead of **इष्टान्न**, some copies have **इष्टार्थ**.

सङ्कल्प sankalpa, *s.m.* The working of the mind; thought, imagination, fancy, volition; an acting of the will. **सङ्कल्पैः** 3 *c. pl.* (**मानसकर्मभिः, मनोवृत्तिभिः, मनोरथैः, मानसव्यापारैः, भावनाभिः**).

सङ्क्षिप्येत sankshipyeta, *pot. pass.* of **क्षिप** kship, Throw, with **सम्** sam, Shorten, contract (**सङ्कुचिता भवेत्, अल्पा क्रियेत**).

सङ्गम sangama, *s.m.* Meeting, union, interview; confluence (of rivers). **सङ्गमम्** 2 *c. sin.* (**पादप्रणामेन**

मिलनं). सङ्गमेन 3 *c. sin.* (सम्पर्केण, मेलनेन). सङ्गमात् 5 *c. sin.* (सम्मिलनात्, कान्तसम्पर्कात्, स्वकान्तप्राप्तेः swa-kānta-prāpteḥ).

सङ्गीत sangīta, *s.n.* A singing together, a concert. Song, accompanied by dancing and music; vocal and instrumental music.

कण्ठवंशमृदङ्गानां शब्दं सङ्गीतकं विदुः।

"They consider the sound of the throat, pipe, and tabor a concert."

गीतं नृत्यं च वाद्यं च त्रयः सङ्गीतमुच्यते।

"Song, dancing, and instrumental music, the three is called a concert."

सङ्गीताय 4 *c. sin.* (गानार्थं गीतवेणुमुरजानां ध्वनिख्यापनाय).

सङ्गीतार्थः sangītārthah, 1 *c. sin. s.m.* The subject of the musical performance, the burthen of the song.

सङ्घट्ट sanghaṭṭa, *s.m.* Friction, a chafing or rubbing together, confrication.

सचित्र sachitra, *adj.* Having pictures, garnished with paintings. Variegated, painted of divers colours. सचित्राः 1 *c. pl. m.* चित्रेण (आलेख्येन) सहिताः—सह चित्रैर्वर्तन्त इति सचित्राः.

सजल sajala, *adj.* With or having water, watery.

सजलकणिकादोषम् sajala-kaṇikā-dosham, स्वजलकणिकाभिर् (आत्मीयसूक्ष्मतोयबिन्दुभिः). निजजललवैः nija-jala-lavaih, सलिलकणिकादोषम् (आर्द्रतां). Although the text has सजल, the commentators render it by स्वजल "own water."

सजलनयन sajala-nayana, *adj.* Watery-eyed. सजलनयनैः 3 *c. pl.* सजलानि (सानन्दवाष्पाणि) नयनानि येषां तैः—सानन्दाश्रुलोचनैः (भवद्दर्शनानुरागात् आनन्दाश्रुपूरितविलोचनैः हर्षनेत्रजलविलासैः)—इति चोक्तं मयूराः किल मेघदर्शनाज्जातहर्षा अश्रूणि मुञ्चन्ति मत्ता नर्दन्ति च.

सजलपृषतैः sajala-prishataih, जलबिन्दुसहकृतैः jala-vindu-sahakritaih.

सज्ज sajja, *adj.* Prepared, ready. Armed, accoutred.

सज्जीभूता गृहे कान्तं नायिका या प्रतीक्षते।
नाम्ना वासकसज्जा सा विदग्धैरभिधीयते॥

"The mistress who, being duly prepared, expects a lover at home, is by the knowing ones designated by the name Vāsakasajjā."

Here the Cloud is the Nāyaka; the stream Revā the Nāyikā; and the base of the Vindhya the क्रीडास्थानं krīḍā-sthānam, "sporting-place."

सत् sat, *pres. p. par.* (of अस as, 2 *cl.* Be) Being. सति 7 *c. sin. m.* or *n.* सति sati is a word of frequent occurrence in commentaries, and generally gives to the 7th case the sense of the ablative absolute; whilst विषये implies the idea of "home, department, sphere, domain, object, recipient"—*adj.* Good, virtuous. सन् 1 *c. sin. m.* सताम् 6 *c. pl. m.* (गरिष्ठानां, साधूनां, सत्पुरुषाणां).

सतत *adj.* Eternal, perpetual, constant.

सततगति satata-gati, *s.m.* Wind (perpetual motion). सततगतिना 3 *c. sin.* (वायुना, वातेन).

सत्वरम् satwaram, *ind.* With haste, quickly, speedily, suddenly, hastily (शीघ्रं, वेगात्).

सदय sadaya, *adj.* Compassionate, pitiful (स दया).

सदयहृदयः sadaya-hridayah, सदयम् (आर्द्रं) हृदयं यस्य सः—(सकरुणमानसः sakaruṇa-mānasah).

सदृश sadriśa, *adj.* Like, resembling. सदृशम् 2 *c. m.*

सद्भाव sad-bhāva, Kind feeling, good nature.

सद्भावार्द्रः sadbhāvārdrah, सद्भावेन (प्रणयेन) आर्द्रः (स्निग्धः)—गौरवाढ्यः.

सद्यःकृत्तद्विरददशनच्छेदगौरस्य sadyah-kritta-dwirada-daśana-chchheda-gaurasya, सद्यःकृत्तस्य (सद्यश्छिन्नस्य or तत्कालच्छिन्नस्य) द्विरदस्य (हस्तिनः) दशनस्य (दन्तस्य) छेदवत् (खण्डवत्) गौरस्य (शुभ्रस्य, धवलस्य, शुक्लस्य).—करिदशनखण्डवत्, हस्तिदन्तखण्डवत्, छेदवद्गौरस्य—चिराभिन्नो हि मलिनो भवतीति.

सद्यःपातिन् sadyah-pātin, *adj.* Quickly falling, soon drooping; frail, fragile. सद्यःपाति 2 *c. sin. n.* (तत्क्षणपतनशीलं, सद्योभ्रंशनशीलम्, अत्यन्तकोमलत्वेन सद्यःपातोन्मुखत्वात् सद्यःपतनशीलं—तत्क्षणनाशयोग्यं, पतनोद्यत).

सद्यःसीरोत्कषणसुरभिक्षेत्रम् sadyah-sīrotkashaṇa-surabhi-kshetram, तत्क्षणं सीरेण (हलेन) यदुत्कषणं (कषणं) तेन सुरभि (सुगन्धि) मालं (मालनामदेशसम्बन्धि) क्षेत्रं (केदारं) पर्वतसीमानं वा—सुरभीणि क्षेत्राणि यत्र—तत्क्षणहलकर्षितभूमौ जलबिन्दुसंयोगेन सुगन्धित्वमुत्पद्यते—तत्क्षणहलकर्षिता भूमिर्नवजलकणसेकात् सौरभ्यमुद्वमति.

In Manu it is said:

आदित्याज्जायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः।

"From the sun ariseth rain; from rain, food; thence people."

सद्यस् sadyas, *ind.* Soon, suddenly, instantly, im-

mediately, forthwith, straightway (तत्क्षणं, तत्क्षणात् शीघ्रं, तत्कालमेव, सपदि).

सन् san, 1 *c. sin. m.* of **सत्** *pres. p. par.* (of **अस** as, 2 *cl.* Be) Being.

सनाथ sanātha, *adj.* Having, possessing, possessed of, furnished with, occupied by. **सनाथे** 7 *c. sin. m.* (अधिष्ठिते).

सन्तप्त santapta, *p.p.* (of **तप** tap, Be hot, with **सम्**) Burned up, inflamed, scorched. Afflicted, tortured, distressed, wretched. **सन्तप्तानाम्** 6 *c. pl.* (सन्तापवतां, सन्तापयुक्तानां, दुःखितानां, आतपेनैवाप्ततापानां, विरहेण वा सञ्ज्वरितानां जनानां, स्थावरादीनां, दवविकलपर्वतवृक्षादीनां) त्वं रक्षको ऽसि "thou art the protector."

सन्दर्शन sandarśana, *s.n.* A vision. **सन्दर्शनेषु** 7 *c. pl.*

सन्देश sandeśa, *s.m.* News, tidings, information; a message; direction. **सन्देशम्** 2 *c. sin.* (वाचिकं, वार्तां, कथनीयवाक्यं, सन्देशवाग्वाचिकम्).— **सन्देशात्** 5 *c. sin.* **सन्देशैः** 3 *c. pl.*

सन्देशार्थाः sandeśārthāh (सन्दिश्यमानवस्तूनि, वार्तास्वरूपा अर्थाः, प्रयोजनानि).

सन्धि sandhi, *s.m.* Union, conjunction, compactness, closeness. **सन्धेः** 6 *c. sin.*

सन्ध्या sandhyā, *s.f.* Twilight (of morning or evening).

सन्ध्याबलिपटहताम् sandhyā-bali-paṭahatām, सन्ध्याशब्देन प्रातःसन्ध्योच्यते प्रातःकाले हि देवालये पटहो वाद्यते By the word "twilight," morning-twilight is declared; for in the morning, a drum is beaten in the temple. Some Commentators, however, suppose the सायंसमयपूजा "even-tide worship" is intended. Others have said that the drum is beaten on the setting of a bull at liberty (वृषोत्सर्गे) on occasion of a sacrifice or obsequial oblation, quoting the following line:

ये शिवायतनोत्सृष्टास्ते सन्ध्याबलयो वृषाः ।

"Those bulls which are turned loose in S'iva's temple, [are] twilight sacrifices."

This notion, however, is not generally approved of. (सन्ध्याकालीनपूजोपयुक्तढक्काध्वनिस्वरूपताम् san-dhyā-kālīna-pūjopayukta-ḍhakkā-dhwani-swarūpatām).

सन्न sanna, *p.p.* (of **षद्** shad, Go) Near, adjacent, neighbouring, close by, usually with **आ** ā prefixed.

सन्नद्ध sannaddha, *p.p.* (of **णह** ṇah, with **सम्**) Armed, equipped, accoutred. Near, nigh, at hand. **सन्नद्धे** 7 *c. sin. m.* वृष्ट्यर्थं सज्जीभूते (ससज्जे सति) उदिते, उपस्थिते वा, निकटवर्तिनि सति, गृहीतसौदामिनीपुरन्दरचापादिसामग्रीके सति gṛihīta-saudāminī-purandara-chāpādi-sāmagrīke sati.

सन्नवातायनस्थः sanna-vātāyana-sthah, 1 *c. sin. m.* सन्निहितं यद् वातायनं (गवाक्षं) तत्रस्थितः सन्, निकटगवाक्षस्थः सन्, सौधवातायनस्थः, भग्नगवाक्षोपविष्टः — अनेन भवनस्य दुरवस्था "bad plight," प्रोक्ता.

सन्निकीर्ण sannikīrṇa, *p.p.* (of **कॄ** kṝ, Scatter, with **नि** ni and **सम्** sam) Flung, thrown; lying, laid.

सन्निकीर्णैकपार्श्वाम् sannikīrṇaika-pārśwām, भूशय्यायां सन्निकीर्णं (सम्यक् निक्षिप्तं) एकं पार्श्वं यया तादृशीम्, विस्मृतपार्श्वान्तरपरिवर्तनां—मृतप्रायां "like one dead." सम्यक् कदाचित् परिवर्तनाभावेन निकीर्णः (विक्षिप्तः) एकः पार्श्वो यया तां.

सन्निकृष्ट sannikṛishṭa, *p.p.* (of **कृष** kṛish, Draw, with **नि** and **सम्**) Near, neighbouring, adjacent, close, adjoining, hard by. **सन्निकृष्टम्** 2 *c. sin. m.* (सन्निहितं, समीपं, निकटवर्ति).

सन्निपत्य sannipatya, *ind. p.p.* of **पत** pat, Fall, with **नि** ni, and **सम्** sam, Alight, descend. (प्राप्य, अनुभूय, गत्वा, प्रविश्य, निकटमागत्य "having come near").

सन्निपात sannipāta, *s.m.* Collection, assemblage, aggregate. **सन्निपातः** 1 *c. sin.* (समूहः, समवायः, मेलकः, मिलनविशेषः).

सन्निवृत्त sannivṛitta, *p.p.* (of **वृत** vṛit, with **नि** and **सम्**) Returned, turned back; shrinking, withdrawing. **सन्निवृत्तम्** 2 *c. sin. m.* (क्लेशाधिक्यजनकतया गन्तुमशक्तं "unable to go").

सन्न्यस्त sannyasta, *p.p.* of **अस** as, Throw, with **नि** and **सम्**) Laid aside, relinquished, discarded, cast off.

सन्न्यस्ताभरणम् sannyastābharaṇam (सन्त्यक्तालङ्कारं —सम्यक् त्यक्तालङ्कारं वोढुमशक्यत्वात् द्वेषाद्वा—त्यक्तहारकेयूरप्रभृतिभूषणं, अबलात्वेन वोढुमक्षमत्वात् "from inability to wear through weakness").

सपदि sapadi, Instantly, in a moment, at the moment (तत्क्षणं, सत्वरमेव).

सफर saphara, Name of a small glittering fish, sort of carp (प्रोष्ठी, सफरोदरे दर्शनस्यात्यन्तशुभ्रता).

सभृङ्गयूथैः sa-bhṛiṅga-yūthaih (epithet of वारिभिः).

सभ्रूभङ्ग sa-bhrū-bhaṅga, *adj.* With a frown, frowning, scowling. **सभ्रूभङ्गम्** 2 *c. sin. n.* भ्रूभङ्गेन—भ्रूकुट्या सह वर्तमानं, भ्रूकुटिलत्वसहितं. Here

the river is personified as a कलहान्तरिता; the स्तनित is the language of rebuff (निषेधवचन) हुं हुं hum hum, Out! out! न न na na, No, no, मुञ्च मुञ्च Let go, let go, मा मा स्पृश Touch not. मां त्यक्त्वा कुत्र गत्वा स्थितो ऽसि Whither hast thou gone and been, forsaking me? Bharata says:

सापराधं प्रियं मत्वा या कोपेन पराङ्मुखी ।
कलहान्तरिता नाम नायिकासौ निगद्यते ॥

"The mistress who, believing a lover guilty, averts her face in anger, is called Kalahāntaritā."

सभ्रूभङ्गप्रतिहतनयनैः sa-bhrū-bhaṅga-pratihata-nayanaiḥ, सभ्रूभङ्गं यथा स्यात् तथा, प्रतिहतानि (प्रहितानि, प्रयुक्तानि) नयनानि यत्र तैः तथा—भ्रूभङ्गेन (कटाक्षेण) प्रतिहतानि (प्रेषितानि) नयनानि (उपचारान्नयननिरीक्षितानि) येषु ते तथा तैः—एतेन भ्रूवल्ली चापः कटाक्षः शराः "By this, the creeper of the brow, (the arched brow) is the bow; the glance, the arrows." See Hitopadeśa, सन्मार्गे, etc., line 822.

सम् sam, *prep.* Together, with, con, col, etc.

समग्र samagra, *adj.* All, whole, full, entire. समग्रः 1 *c. sin. m.* (सम्पूर्णः, अखण्डः).

समधिकतर samadhikatara, *compar.* (of अधिक adhika, Much, exceeding, with सम् sam) More exceeding, excessive.

समधिकतरोच्छ्वासिना samadhikatarochchhwāsinā, (अतिशयितोर्ध्वश्वासयुक्तेन atiśayitordhwa-śwāsa-yuktena).

समन्तात् samantāt, *ind.* On every side, all around. Altogether, wholly.

समम् samam, *ind.* With, along with, together with (सह, सार्धं, साकं).

समय samaya, *s.m.* Time, season, occasion. समये 7 *c.*

समर samara, *s.m. n.* War, strife.

समरविमुखः samara-vimukhaḥ (सङ्ग्रामपराङ्मुखः (युद्धपराङ्मुखः) सन्—युद्धनिःस्पृहः—अस्वीकृत-सङ्ग्रामः सन्).

समर्थ samartha, Able. समर्थः 1 *c. sin. m.*

समीपम् samīpam, *adj. n.* used adverbially, Near.

समुचित samuchita, *adj.* Worthy, becoming; fit, suitable, proper. समुचितः 1 *c. sin. m.* (योग्यः). समुचितम् 1 *c. sin. n.*

सम्पत्स्यन्ते sampatsyante, 2 *fut. ātm.* of पद् pad, Go, with सम्, Be, become (भविष्यन्ति, अनुगमिष्यन्ति).

सम्पद् sampad, *s.f.* Wealth, riches. Success. सम्पदः 1 *c. pl.* (विभूतयः, ऐश्वर्याणि—धारासहस्राणां साफल्यं).

सम्पर्क samparka, *s.m.* Contact, touch. Mixture, mingling, union. सम्पर्कात् 5 *c. sin.* (संसर्गात्, सङ्गमात्, आश्रयार्थगमनात्).

सम्पूर्ण sampūrṇa, *p.p.* (of पॄ prī, Fill, with सम् sam) Completed, fulfilled, finished.

सम्भाव्य sambhāvya, *fut. p.p.* (of भू Be, *caus. form,* with सम् sam) Supposable, imaginable, probable.

सम्भाष्य sambhāshya, *ind. p.p.* of भाष, Speak, with सम्, Accost, address, hold a conversation suited to the occasion.

सम्भृत sambhṛita, *p.p.* (of भृ bhṛi, Bear, with सम् sam) Nourished, cherished, maintained. Filled, full. Collected (सञ्चित). Cast (अर्पित, निक्षिप्त, न्यस्त). सम्भृतम् 1 *c. sin. n.*

सम्भृतश्रीः sambhṛita-śrīh (धृतशोभः सन्, अतिशोभः सन् प्रवृद्धलक्ष्मीकः सन्, वर्धिताशेषशोभासमुदायः)

सम्भृतस्नेहम् sambhṛita-sneham (धृताखण्डप्रणयम्, मिलितोपचितस्नेहम्, उपचितप्रेमरसम्).

सम्भोग sambhoga, *s.m.* Enjoyment.

सम्भोगान्ते sambhogānte, सुरतस्य समाप्तौ, सुरतावसाने, सङ्गमान्ते, शृङ्गारान्ते खेदापनयनाय "for the removal of languor").

सम्भ्रम sambhrama, *s.m.* Flurry, hurry, haste.

सम्मिश्र sammiśra, *adj.* Mingled, commingled. सम्मिश्रम् 2 *c. sin. n.*

सरत् sarat, *pres. p. par.* of सृ sṛi, 1 *cl.* Go, move, stir; blow (as the wind). सरति 7 *c. sin. m.* (वहति सति, स्फुरति, वाति).

सरल sarala, *s.m.* A sort of pine.

सरलस्कन्धसङ्घट्टजन्मा sarala-skandha-saṅghaṭṭa-janmā, सरलानां (देवदारुद्रुमाणां) स्कन्धस्य (प्रकाण्डस्य) सङ्घट्टात् (सङ्घर्षात्, घर्षणेन) जन्म (उत्पत्तिर्) यस्य तादृशो (दावाग्निः) स तथा.

सरस sarasa, *adj.* Fresh, moist, succulent, juicy. Charming. सरसः 1 *c. sin. m.* (क्षीरवान् milky).

सरसकदलीस्तम्भगौरः sarasa-kadalī-stambha-gaurah (गौरवर्णः).

सरसनिचुलात् sarasa-nichulāt, सरसम् (अभिनवं) निचुलं (हिज्जलपुष्पं) यत्र तत्तथा—(सुस्निग्धहिज्जलवृक्षात्, सपुष्पपल्लवितहिज्जलवृक्षात्).

सरस्वती saraswatī, *s.f.* The river Saraswatī. The Brahma Purāṇa says :

अत्र पर्यटनं वासो नराणां पुण्यदो मतः ।

"Wandering about [or] dwelling there is considered as giving merit to men."

सरित् sarit, *s.f.* A river. सरितः 6 *c. sin.* (नद्याः).

सर्पिस् sarpis, *s.n.* Clarified butter. सर्पिः 1 *c. sin.*

सर्व sarva, *pronom.* All, every. Every one. सर्वः 1 *c. sin. m.* (समस्तः). सर्वम् 2 *c. sin. m.*

सर्वग sarvaga, *agt.* Going everywhere; omnipresent. सर्वगम् 2 *c. sin. n.*

सर्वगत sarva-gata, *adj.* All-pervading. सर्वगतः 1 *c. sin. m.*

सर्वतस् sarvatas, *ind.* On all sides.

सर्वत्र sarvatra, *ind.* Everywhere.

सर्वविद् sarva-vid, *agt.* All-knowing. सर्ववित् 1 *c. sin.*

सर्वावस्थासु sarvāvasthāsu, चतुः प्रहरलक्षणासु, ग्रीष्ममध्याह्नादिषु — सर्वकालेषु "at all times" [*i.e.* morning, forenoon, noon and afternoon].

सलिल salila, *s.n.* Water. सलिलम् 2 *c. sin.* सलिलैः 3 *c. pl.*

सलिलगुरुभिः salila-gurubhih (जलगुरुभिः, वाष्पक्रान्तैः, कन्द्रनदुर्वहैः).

सलिलवसनम् salila-vasanam (सलिलमेव वसनं, जलरूपं वस्त्रम्, स्वच्छत्वात् सलिलवद्वसनं).

सलिलोद्गारम् salilodgāram, सलिलस्योद्गारम् (उत्सरणं) यस्य तत्तथा—(जलोद्वाहि, जलस्रावि).

सवर्ण savarṇa (contraction of समान वर्ण samāna varṇa, Same colour), Like, resembling. सवर्णे 7 *c. sin. m.*

सवितृ savitṛi, *s.m.* The sun. सवितुः 6 *c. sin.* (सूर्यस्य).

सव्यापार savyāpāra, *adj.* Employed, occupied, busily engaged. सव्यापाराम् 2 *c. sin. f.* (व्यापारो (गृहकृत्यं, पूर्वोक्तविनोदो वा) तेन सह वर्तमानां—पूर्वोक्तबलिचित्रलेखनादिव्यापारवतीम् pūrvokta-bali-chitra-lekhanādi-vyāpāravatīm).

सह saha, *ind.* With, along with.

सहचर sahachara, *s.m.* Companion, partner, mate. सहचरः 1 *c. sin.* (प्रियः, भर्ता). सहचरे 7 *c. sin.* (सहचारिणि).

सहचरी sahacharī, *s.f.* A female companion, partner.

सहते sahate, *pres.* (क्षमते) सहेथाः *pot. ātm.* of षह shah, 1 *cl.* Endure, suffer, allow, permit, wait, forbear, have patience (प्रतिपालय, अपेक्षस्व, विलम्बेथाः, बलात्मा तां जागरयेः "thou must not wake her by force").

सहभार्य saha-bhārya, *adj.* With a wife. सहभार्याः 1 *c. pl. m.*

सहस्र sahasra, *s.n.* A thousand. सहस्रैः 3 *c. pl.*

सहाय sahāya, *s.m.* Companion, follower, adherent, associate. सहायाः 1 *c. pl.* (सहचराः, अनुचराः, सहपाठाः, सपाठाः).

सा sā, 1 *c. sin. f.* of तद् tad, *pron.* He, she, it, that.

साक्षात् sākshāt, *ind.* Visibly, openly, manifestly, in person (निजरूपेण, प्रत्यक्षरूपेण (न तु प्रतिमादिरूपेण).

साक्षिन् sākshin, *s.m.* A witness, eye-witness. साक्षी 1 *c. sin.* साक्षिणम् 2 *c. sin.*

सादरम् sādaram, *ind.* With respect or affection; respectfully, affectionately, with respectful esteem (सानुरागं, सगौरवं).

सादृश्य sādṛiśya, *s.n.* Likeness, resemblance, parallel. A portrait. सादृश्यम् 1 or 2 *c. sin.*

साधु sādhu, *adj.* Clever, intelligent (निपुण). Good, excellent, virtuous, pure (शुद्धबुद्धि). साधो 8 *c. sin. m. n.* Used adverbially, Worthily, properly, fitly (योग्यं).

साध्वी sādhwī, *s.f.* A virtuous wife, chaste and devoted to her husband. साध्वीम् 2 *c. sin.* (पतिव्रतां).

सानु sānu, *s.m. n.* Table-land, level ground on the top or edge of a mountain. Summit of a mountain. सानुम् 2 *c. sin.* सानौ 7 *c. sin.*

सानुमत् sānumat, *s.m.* A mountain. सानुमान् 1 *c. sin.* (शैलः).

सान्तर्हासम् sāntarhāsam, *ind.* Smilingly, with an inward laugh (सगूढहास्यं, सगुप्तहासं, सगूढं हसित्वा).

सान्ध्य sāndhya, *adj.* Produced at, relating to, the evening; vespertine. सान्ध्यम् 2 *c. sin. n.* (सन्ध्यासम्बन्धि, सायंसम्बन्धि, सन्ध्याकालीनं, सन्ध्याभवं, सम्यक् ध्यानजनितं).

साभिज्ञानप्रहितकुशलैः sābhigyāna-prahita-kuśalaih, साभिज्ञानेन प्रहितं (निवेदितं) कुशलं येषु तानि तथा तैः—साभिज्ञानं (सलक्षणं) यथा तथा प्रहितं (प्रेषितं) कुशलं येषु.

साभ्र sābhra, *adj.* With clouds, cloudy, overcast, dull. साभ्रे 7 *c. sin. n.* (अभ्रयुते, समेघे, मेघव्याप्ते, मेघच्छन्ने, दुर्दिने).

सामान्य sāmānya, *adj.* Common, general, universal.

सार sāra, *s.m.* Water. Substance, essence of anything, the essential or vital part thereof. Pith. Strength.

सारयत् sārayat, *pres. p. par.* of सृ sṛi, Go, *caus. form,* Remove, replace; set in its proper place, fix, adjust. सारयन्तीम् 2 *c. sin. f.* (स्वस्थानं नयन्तीम्, स्वस्थानं प्रापयन्तीम्).

सारयित्वा sārayitwā, *ind. p.p.* of सृ sṛi, Go, *causal form*) Having caused to move or vibrate (सम्मार्ज्य, योजयित्वा, मार्जयित्वा, निष्पाद्य, घातयित्वा, सज्जयित्वा "having prepared or put in tune").

सारस sārasa, *s.m.* The Indian crane (a bird of solitary habits). सारसानाम् 6 *c. pl.*

सारस्वत sāraswata, *adj.* Belonging to the river Saraswatī. सारस्वतीनाम् 6 *c. pl. f.* (सारस्वतीनामनद्ीसम्भूतानां or सम्बन्धिनीनां).

सारिका sārikā, *s.f.* A kind of sweet-voiced bird. सारिकावचनं हि स्वभावाद् अत्यन्तमधुरं. सारिकाम् 2 *c. sin.*

सार्धम् sārdham, *ind.* With, along with, governing 3rd case.

साश्र sāśra, *adj.* Tearful. साश्रेण 3 *c. sin. n.* (नयनजलयुक्तेन, साश्रुणा, सनेत्रजलेन).

सिक्त sikta, *p.p.* (of षिच) Sprinkled, wetted.

सिञ्चत् siṇchat, *pres. p.p.* of षिच shich, 3 *cl.* Sprinkle, wet, moisten. सिञ्चन् 1 *c. sin. m.* (आर्द्रीकुर्वन्, उक्षन्).

सित sita, *adj.* White, pure (विशुद्ध).

सितमणि sita-maṇi, *s.m.* A white precious stone, as crystal, etc. (विशुद्धरत्न).

सितमणिमय sita-maṇimaya, *adj.* Made of crystal. सितमणिमयानि 2 *c. pl. n.* स्फटिकहीरकघटितानि, चन्द्रकान्तमणिघटितानि. Some MSS. read शित, with the palatal śa (तालव्यशकार), of which they say the equivalent is कृष्ण kṛishṇa, Blue (deep-coloured), as इन्द्रनील, पद्मराग, मरकत, etc.

सिद्ध siddha, *p.p.* (of षिध) Accomplished, realized, fulfilled, effected, achieved; perfected (निष्पन्न, प्राप्तसिद्धि). सिद्धः 1 *c. sin. m. s.m.* A sort of demigod (देवप्रभ) inhabiting the region between the earth and the sun. सिद्धाः 1 *c. pl.* सिद्धैः 3 *c. pl.*

अणिमादिगुणोपेतः सिद्ध इत्यभिधीयते।

"One endued with the [superhuman] faculty of extreme minuteness, etc., is called Siddha."

The Siddhas here spoken of are supposed to be thinking of something else (अन्यमनस्काः); their spouses, however, shall make them turn towards them (स्वाभिमुखान्).

सिद्धद्वन्द्वैः siddha-dwandwaih (सिद्धमिथुनैः, सिद्धस्त्रीपुंसैः, सिद्धयुगलैः, पथिमध्यवर्तिभिः सिद्धनायिकानायकैः, देवमुपवीणयितुं तत्र सिद्धद्वन्द्वान्यागच्छन्ति "thither pairs of Siddhas come").

सिद्धार्थक siddhārthaka, *s.n.* White mustard.

सिन्दुर sindura, *s.n.* Red lead, minium.

सिन्धु sindhu, *s.f.* A river. Name of a river in India (different from, and much smaller, than the Indus). सिन्धुः 1 *c. sin.* सिन्धोः 6 *c. sin.* This river is here personified as a female whose husband or lover has been absent (प्रोषितभर्तृका).

सिप्रा siprā, *s.f.* The Siprā (a river at Ougein).

सिप्रावातः siprā-vātah, सिप्रानद्ीसम्बन्धी वायुः सिप्रानामसरित्सम्बन्धी, वायोः शीतत्वं प्रतिपादितं

सिषेवे sisheve, 2 *pret. ātm.* of षेव shev, Serve, resort to, repair unto (पापप्रशान्त्यर्थं सेवितवान्, भेजे).

सीमन्त sīmanta, *s.m.* A separation of the hair on each side, so as to leave a distinct line on the top of the head. सीमन्ते 7 *c. sin.* (शिखायां, मस्तककेशवेण्यां mastaka-keśa-veṇyām).

सीमन्तिनी sīmantinī, *s.f.* A woman. सीमन्तिनीनां 6 *c. pl.* (स्त्रीणाम्, अङ्गनानां, वधूनां).

सीर sīra, *s.m.* A plough.

सु su, *prep.* (never prefixed to verbs) Very, good, well.

सुकृत sukṛita, *s.n.* A good deed, kind act, kindness (उपकार).

सुख sukha, *s.n.* Happiness, pleasure, ease, comfort. सुखम् 1 or 2 *c. sin.* (सौख्यं). *adj.* Comfortable, pleasant, agreeable, grateful, soothing. सुखान् 2 *c. pl. m.*

सुखयितुम् sukhayitum, *inf.* of सुख sukh, 10 *cl.* Render happy, cheer, gratify (प्रीणयितुं).

सुखस्पर्श sukha-sparśa, *adj.* Agreeable to the touch or feelings. सुखस्पर्शम् 2 *c. sin. n.*

सुखिन् sukhin, *adj.* Happy. सुखिनम् 2 *c. sin. m.* सुखिनः 6 *c. sin. m.* सम्भोगिनः, सुरतभाजः, प्रियजनसहितस्य, प्रेयसीसङ्गमवतोऽपि जनस्य, निरन्तरद्यितालापप्राप्तानन्दस्य, गाढालिङ्गितस्य. It is said:

तपस्तप्स्यति धर्मार्थं धर्माच्च सुखसम्भवः।
सुखमूलं स्त्रियो नित्यं तासु सम्भोग इष्यते॥

"He performs penance for religion's sake; and from religion is the existence of happiness. Women are ever the foundation of pleasure; through them is enjoyment sought."

सुचरित sucharita, *s.n.* Good or virtuous course of life.

सुचरितफले sucharita-phale (पुण्यफले, स्वर्गवासजनकपुण्ये, पुण्यविपाके, स्वर्गसुखादिके, स्तोकावशिष्टे सति).

सुतनु sutanu, *adj.* Very thin, emaciated. **सुतनु** 2 *c. sin. n.* (अतिकृशं). Some take it in the sense of सुगात्रि (*voc. fem.*), but this is not approved (न हृद्यं) from breaking the sequence (प्रक्रमभङ्गात्).

सुतराम् sutarām, *ind.* Exceedingly (अत्यर्थम्, अतिशयेन).

सुप्त supta, *p.p.* (of स्वप shwap) Sleeping; asleep. सुप्ताम् 2 *c. sin. f.* (निद्राणां, सङ्कुचितपत्राम्, अप्रकाशितां as applied to the lotus). It is said—

पृष्टा न किञ्चिद् वदति न शृणोति न पश्यति।
न जागर्ति न निद्राति जडतायां गतस्मृतिः॥

"Questioned, she says nothing, nor hears, nor sees, nor wakes, nor sleeps; memory being lost in insensibility."

सुप्तपारावतायाम् supta-pārāvatāyām, सुप्ता (निद्राणाः) पारावताः (कलरवाः, कपोता) यस्यां तादृश्यां विविक्तायां. अनेन निर्जनत्वं सूचितं "By this loneliness is denoted," pigeons being light sleepers.

सुभग subhaga, *adj.* Agreeable, pleasing, grateful (to the eye or ear). Beloved, liked. A favorite of the fair (भामिनीवल्लभ). **सुभगः** 1 *c. sin. m.* **सुभगम्** 2 *c. sin. m.* or *n.* (रम्यं, मनोहरं). **सुभग** 8 *c. sin. m.* **सुभगैः** 3 *c. pl. m.* **सुभगम्** *n.* used adverbially, Gratefully, delightfully.

सुभगम्मन्य subhagam-manya, *s.m.* One who fancies himself beloved; vain, a self-flatterer.

ऐश्वर्यस्य समस्तस्य वीर्यस्य यशसः श्रियः।
ज्ञानवैराग्ययोश्चैव षण्णां भग इति स्मृतः॥

"[The word] bhaga is predicated of six [things]—of transcendent power, valour, fame, fortune, wisdom, and absence of passion."

सुभगम्मन्यभावः subhagam-manya-bhāvah, 1 *c. sin. m.* The condition of supposing one's self beloved; vanity, self-conceit. आत्मानं सुभगं मन्यते इति सुभगम्मन्यः तस्य भावः (प्रियम्वदत्वं).

सुर sura, *s.m.* A god, a deity.

सुरगज sura-gaja, An elephant of the gods. **सुरगजः** 1 *c. sin.* (ऐरावतः, कश्चिद्दिग्गजः, देवकरी).

सुरत surata, *s.n.* Pleasure, sensual enjoyment. Sexual intercourse.

सुरतग्लानिम् surata-glānim (रतिखेदं, रमणजन्यश्रमं, सम्भोगजन्यां क्लिन्नतां शैत्यादिगुणयोगात्—शृङ्गारजनितखेदं śringāra-janita-khedam).

सुरतजनिताम् surata-janitām (सम्भोगोत्पतिताम्, सम्भोगसमुद्भवाम्, रमणोत्थां).

सुरपति sura-pati, *s.m.* Indra, chief of the gods.

सुरपतिधनुश्चारुणा surapati-dhanuś-chāruṇā, इन्द्रचापादतिशयसुन्दरेण indra-chāpād atiśaya-sundareṇa. चित्रेन्द्रधनुःशोभिना. महेन्द्रचापमनोहरेण पञ्चवर्णरत्नमयत्वात्.

सुरभि surabhi, *adj.* Fragrant, sweet-smelling. **सुरभिम्** 2 *c. sin. m.* **सुरभिणः** 6 *c. sin.* **सुरभौ** 7 *c. sin. m.* **सुरभयः** 1 *c. pl. m.* **सुरभि** 2 *c. sin. n.* **सुरभिषु** 7 *c. pl. n.* *s.f.* A fabulous cow, the cow of plenty, supposed to grant every wish.

सुरभित surabhita, *adj.* Perfumed, scented (सुगन्धीकृत, सुरभीकृत).

सुरभितनयालम्भजाम् surabhi-tanayālambhajām, सुरभेस्तनया (धेनवो, गावस्) तासाम् आलम्भात् (व्यापादनात् or बधात्) जातां—कपिलामारणात्—गवीनाम् मारणात्—तद्रुधिरैश्चर्मविप्रभावात् चर्मण्वतीनाम या नदी बभूव सा रन्तिदेवस्य कीर्तित्वेन "Rantideva's glory," प्रसिद्धा ᳚भूत्.

सुरभितशिलम् surabhita-śilam, सुरभीकृताः शिलाः (or पाषाणाः) यस्य (or यत्र) तादृशं—(सुगन्धीकृतपाषाणं).

सुरयुवति sura-yuvati, *s.f.* A youthful goddess. **सुरयुवतयः** 1 *c. pl.* (अवस्थिता देववध्वः—देवतरुण्यः).

सुलभ sulabha, *adj.* Easy of access. **सुलभा** 1 *c. sin. f.*

सुहृद् suhṛid, *s.m.* A friend. **सुहृदाम्** 6 *c. pl.* (मित्राणां, मित्रजनानां mitra-janānām).

सुहृदुपगतः suhṛid-upagataḥ, सुहृदा (बन्धुना) उपगतः (आनीतः, प्राप्तः)—मित्रेणानीतः—मित्रेण दत्तः—विप्रलम्भाशङ्कां निरस्यति "He discards [all] apprehension of disappointment."

सूचयिष्यन्ति sūchayishyanti, 2 *fut. par.* of सूच sūch, 10 *cl.* Make known, report, give information, indicate, tell, discover, reveal, disclose. कथयिष्यन्ति, अनुसरिष्यन्ति—तवाग्रे धावन्तो ज्ञापयिष्यन्ति—अग्रेसरा (or मार्गसूचका) "forerunners, pioneers," भविष्यन्ति—तव सहायकमाचरिष्यन्ति—सारङ्गास्तव मार्गोपदेशका भविष्यन्ति जलकणप्राप्तिबुद्ध्या or सम्पूर्णलाभाशया. **सूच्यते** *pres. pass.*

सूचि sūchi, *s.f.* A needle. The points or anthers of certain buds which are as sharp as a needle.

सूचिभिन्न sūchi-bhinna, Divided into needles, split

at the points, aculeated. सूचिभिन्नैः 3 *c. pl. m.* सूचयः (सूच्याकारा अग्रभागा) भिन्ना (विदीर्णाः व्यवहिताः or स्फुटिताः) येषां तादृशैः (केतकीपुष्पैः) —सूचिषु (मुकुलाग्रेषु) भिन्नैः (विकसितैः, विकस्वरैः). केतक एवारामरक्षार्थं हि क्रियते "The ketaka also is made (serves) for the protection of gardens."

सूचिभेद्यैः sūchi-bhedyaih, निविडैः (सान्द्रैः) निविडतायां न तु वस्तुतः "in density, but not in substance." नितान्तनिविडत्वात् तमसां सूचिभेद्यत्वमिष्यते.

सूच्यते sūchyate, *pres. pass.* of सूच, Indicate, reveal (प्रकाश्यते, ज्ञायते, ज्ञाप्यते, अनुमीयते).

सूत्र sūtra, *s.n.* Thread, string.

सूर्य sūrya, *s.m.* The sun. सूर्ये 7 *c. sin.*

सूर्यापाये sūryāpāye, सूर्यस्य अपाये (अनवस्थाने, अदर्शने) सूर्यापगमे सति—सूर्यविरहितपद्ममिव पतिविरहितं गृहं न शोभते.

सृष्टि srishṭi, *s.f.* Creation. सृष्टिः 1 *c. sin.* (निर्माण "make," शिल्प "handiwork," मूलप्रकृति "model."

सेन्द्रचापम् sendra-chāpam, सह इन्द्रस्य धनुषा वर्तत इति तथाभूतं—इन्द्रचापेन (शक्रधनुषा) सहितं—इन्द्रधनुषो नानावर्णत्वात् सचित्रमित्यर्थः.

सेविष्यन्ते sevishyante, 2 *fut. ātm.* of षेव shev, Serve, wait upon, attend on, honour, do homage. आश्रयिष्यन्ते, भजिष्यन्ति, अनुगमिष्यन्ति (as a नायक).

सैन्य sainya, *s.n.* An army, a host.

सोत्कम्प sotkampa, *adj.* (स उत्कम्प) Tremulous, trembling. सोत्कम्पानि 2 *c. pl. n.* (सवेपथूनि, प्रबलकम्पयुक्तानि, उन्नतवेपथुसहितानि, ऊर्ध्वश्वासयुक्तकम्पनसहकृतानि ūrdhwa-śwāsa-yukta-kampana-sahakritāni गर्जितभयादिव).

सोपान sopāna, *s.n.* Steps, stairs, staircase.

सोपानत्व sopānatwa, *s.n.* The state, condition, uses, or function of a staircase. सोपानत्वम् 2 *c. sin.* (आरोहणरूपतां, आरोहणमार्गत्वम्, आरोहणार्थमार्गत्वं, सोपानाकारीकृतदेहः सन्).

सौदामिनी saudāminī, *s.f.* Lightning. सौदामिन्या 3 *c.* स्निग्धया (मनोहरया) सौदामिन्या (विद्युता).

सौध saudha, *s.n.* A mansion, palace. Side or angle (of a house).

सौधोत्सङ्गप्रणयविमुखः saudhotsanga-pranaya-vimukhah, सौध (साधौनाम् राजगृहाणाम् धवलगृहाणाम् or सौधस्य राजसदनस्य) उत्सङ्गः (क्रोड, उपरिभाग, शिखर ऊर्ध्वावस्थान) तत्र यः प्रणयः (सुख, सम्बन्धः अनुराग) तत्र पराङ्मुखः (रहितः) राजसदनस्य शिखरे वस्तव्यं.

सौभाग्य saubhāgya, *s.n.* Affection, favour, liking. Good fortune, high luck. सौभाग्यम् 2 *c. sin.* (सुभागत्वं high favour, supreme estimation, applicable either to wife or husband).

सौम्य saumya, *adj.* Handsome, pleasing, mild, gentle, amiable, generally in the vocative case. सुन्दर, धीर, सुभग, शोभन, सात्त्विकभावयुक्त, सच्चरित, सुरमित्र, अनुकम्पनीय *masc.* or *fem.* indifferently.

सौहार्द sauhārda, *s.n.* Friendship. सौहार्दात् 5 *c. sin.* (स्नेहात्, सौजन्यात्).

स्कन्द skanda, *s.m.* Skanda or Karttikeya, son of Śiva, and military deity of the Hindus. स्कन्दम् 2 *c. sin.*

षट् कृत्तिकाभिः परितोषितो ऽनुदिनं वर्धमानस्तं तारकं निजघानेति पुराणकथा ।

"Being nurtured by the six Krittikās, waxing stronger daily, he slew him, Tāraka [an Asura and oppressor of the gods]." So says the Purāna story.

"Krittikā is the third of the lunar mansions, or constellations in the moon's path, consisting of six stars, and corresponding to the Pleiades. It has been supposed that, from the mention of fire and water, allusion is here made to the forging of weapons of war."

स्कन्ध skandha, *s.m.* The trunk or stem of a tree.

स्खलित skhalita, *p.p.* (of स्खल) Stumbling, tripping, dashing.

स्खलितसुभगम् skhalita-subhagam, 1 *c. sin. n.* used adverbially (यथा स्यात् तथा) Tripping beautifully. स्खलितेन (इतस्ततः पातेन or कामोन्नमचिह्नविभङ्गेन) सुभगं (मनोहरं, सुन्दरं).

स्तन stana, *s.m.* The female breast or bosom. स्तनः 1 *c. sin.* स्तनाभ्याम् 3 *c. du.* (कुचाभ्यां). It is said:

आवृणोति प्रयत्नेन विदग्धैकस्तनं सदा ।
विवृणोति तथा चैकं यूनां चित्तापकर्षणे ॥

"With care the intriguing woman always veils one breast, and in like manner exposes one, to allure the hearts of young men."

स्तनपरिसरच्छिन्नसूत्रैः stana-parisara-chchhinna-sūtraih, स्तनयोः परिसरैः (वेष्टनैः) छिन्नानि सूत्राणि अन्तरो येषां तैः. Instead of परिसर some read परिमल—कुचसम्मर्देन छिन्नानि सूत्राणि येषां ते तथा तैः—कठोरस्तनघट्टत्रुटिततन्तुभिरित्यर्थः—तथा स्तनयोः परिसरः प्रदेशः.

स्तनित stanita, *p.p.* (of स्तन stan) Sounding loud, noisy. *s.n.* The rattling of thunder, the grumbling

of thunder-clouds. Thunder. The purling or murmuring of a rippling stream.

स्तनितविमुखः stanita-vimukhah, स्तनितात् (गर्जितात्) विमुखो (पराङ्मुखो, निवृत्तो, निःशब्दः) सन्, गर्जितरहितः, त्यक्तगर्जितः सन्.

स्तनितसमये stanita-samaye, गर्जितावसरे, तव गर्जनसमये (or काले).

स्तनितसुभगम् stanita-subhagam.

स्तनितं शीतहतं चैव कूजितं क्रन्दितं तथा।
भ्रूभङ्गोन्नमिता दृष्टिः स्त्रीणां स्याद्रतिबन्धनं॥

"And also thunder produced by cold, the cooing [of a bird], likewise loud weeping, a look raised in a frown, would be a check to women's passion."

स्तम्भ stambha, *s.m.* Stem, shaft, or trunk of a tree.

स्तम्भित stambhita, *p.p.* (of ष्टभि shṭabh-i) Stopped (as a hemorrhage), stanched, suppressed.

स्तम्भितान्तर्जलौघः stambhitāntar-jalaughah, विष्टम्भितः (स्थिरीभावं प्रापितो) ऽन्तर्जलस्यौघः (प्रवाहो) यस्य तत्तथाभूतः—ऊर्ध्वं निश्चलीकृतो अन्तर्जलौघः अन्तर् (मध्ये) जलौघस् (तोयसमूहो) येन तादृशः सन्.

स्तवक stavaka, *s.m.* A cluster of blossoms.

स्तिमित stimita, *p.p.* (of ष्टिम shṭim, Steam) Moist, humid. Steady, placid, pleased, gratified (eye).

स्तिमितनयनप्रेक्षणीयां stimita-nayana-prekshaṇīyām, स्तिमितैः (निश्चलैः हर्षार्द्रैर् वा) नयनैः or स्तिमितनयनेन (स्थगितचक्षुषा) प्रेक्षणीयां (दर्शनीयां) निश्चलनयनदृश्यां. स्तिमितत्वं हर्षादिति केचित् अद्भुतत्वात्, स्पृहणीयत्वात्—एतेनानन्यदृष्टिता "a gazing at nothing else," सूचिता.

स्तुति stuti, *s.f.* Praise. स्तुतिः 1 *c. sin.*

स्तोक stoka, *adv.* A little, slightly.

स्तोकनम्रा stoka-namrā, स्तोकेन नम्रा, ईषदवनता, तत्तु न वपुर्दोषात्, स्तनगौरवेण ईषन्नम्रा—पीवरकुचगौरवात् किञ्चिदवनता — स्तोकमल्पं यथा स्यात् तथा.

स्त्री strī, A woman. A female. स्त्रियः 1 *c. pl.* स्त्रीणाम् 6 *c. pl.*

स्थल sthala, *s.n.* Place, site, spot. An upper room, a chamber. स्थलानि 2 *c. pl.*

स्थलकमलिनी sthala-kamalinī, Name of a shrub (Hibiscus mutabilis). स्थलकमलिनीम् 2 *c. sin.* (स्थलपद्मिनीं, स्थलवर्तिपद्मिनीम्).

स्थली sthalī, *s.f.* A deity of the soil, local divinity; faun, dryad. स्थलीषु 7 *c. pl.*

स्थलीदेवता sthalī-devatā, *s.f.* A deity of the soil, divinity of the place; faun, dryad. (वनदेवता "forest-divinity," वनस्थलीदेवता).

स्थातव्य sthātavya, *fut. p.p.* of ष्ठा shṭhā, Stand, stop, stay. स्थातव्यं ते Thou must halt. (त्वया अवस्थेयं —अहोरात्रं स्थातव्यं).

स्थान sthāna, *s.n.* A place. Stop, stay. स्थानात् 5 *c. sin.* (स्थितिदेशात् sthiti-deśāt, "stopping-place," आश्रमात् "hermitage," रामगिरिप्रदेशात् "from the region of Rāmagiri."

स्थापित sthāpita, *p.p.* (of ष्ठा shṭhā, *caus. form*, Fixed, established, appointed. स्थापितस्य 6 *c. sin. m.*

स्थायिन् sthāyin, *agt. in compos.* Staying, tarrying, waiting.

स्थित sthita, *p.p.* (of ष्ठा shṭhā) Standing, stationed, steady. Obedient. स्थितः 1 *c. sin. m.* स्थिताः 1 *c. pl. m.*

स्थित्वा sthitwā, *ind. p.p.* (of ष्ठा shṭhā) Having stood, stayed, or halted (स्थिरो भूत्वा).

स्थिर sthira, *adj.* Permanent, durable, firm, steady.

स्थिरगणपदप्राप्तये sthira-gaṇa-pada-prāptaye, स्थिर (शाश्वत, अविनश्वर) गणानां (प्रथमानां गणानां नन्द्यादीनां नित्यपार्श्वदानां), यत्पदं तस्य प्राप्तये (पदप्राप्तये, स्थानलाभाय). तदीयप्रदर्शनेन भक्तिवन्तो विगतकल्मषा अपापि शरीरं विहायाविनश्वरां शिवगणपदवीं प्राप्नुवन्ति.

स्थूल sthūla, *adj.* Great, big, large, huge, bulky.

स्थूलमध्येन्द्रनीलम् sthūla-madhyendranīlam, स्थूलं (पीवरं) मध्ये (मध्यभागे) इन्द्रनीलं (मणिभेदो or मणिबद्ध) यस्य स तथा तं. शुभ्रो जलप्रवाहो मेघच्छायया द्विधा भूतो (or त्विषाभूतो) नीलमणिमयमध्यहार इव शोभते इति. हारोपमत्वात् तस्यां नायिकात्वं ध्वनितं. चर्मण्वती नदी स्वभावतः स्वच्छवर्णा दूरत्वादिदोषेण महत्यपि अल्पप्रमाणा दृश्यते अत एव हारवत्याः (पृथिवीरूपनायिकायाः) समानत्वं त्वं च नीलवर्णत्वादिन्द्रनीलसदृशः.

स्थूलहस्तावलेपान् sthūla-hastāvalepān (करप्रहारान् kara-prahārān, स्थूलहस्तजन्यान् अवलेपान् sthūla-hasta-janyān-avalepān, पीवरशुण्डादण्डप्रहारान् pīvara-śuṇḍā-daṇḍa-prahārān, पीनहस्तसंस्पर्शान् pīna-hasta-sansparśān, स्थूलाहङ्कारान् sthūlā-

hankārān). मेघा अस्माकं स्थूलहस्तानेव स्वभावसहलेनावलम्ब्य उड्डीयन्ते इत्येवंरूपान् अहङ्कारान् परिहरन् (त्याजयन्) — त्वन्मुक्तजलधारादर्शनेन दिङ्नागानां स्वहस्ताहङ्कारो यास्यति.

स्नपयतु snapayatu, *imp. par.* of ष्णा shṇā, Bathe, *caus. form* (स्नानं कारयिष्यति, अभिषिञ्चतु, आराधयतु, वर्षणेनाराधयतु).

स्नान snāna, *s.n.* Bathing, washing, ablution. स्नानेन 3 *c. sin.* (आप्लवनेन). स्नानात् 5 *c. sin.* The word स्नान is also used in the sense of स्नानीय, "any substance fit or proper to be used at bathing, as perfumed powders, etc. (चन्दनादि)."

स्निग्ध snigdha, *p.p.* (of ष्णिह् shṇih, Be smooth) Smooth, glossy; oily, moist. Cool. Thick, dense; still, quiet. Pleasing, agreeable. Sweet, harmonious (अरूक्ष). स्निग्धया 3 *c. sin. f.* (मनोहरया). स्निग्धैः 3 *c. pl. m. n.* *s.m.* Bees-wax.

स्निग्धगम्भीरघोषम् snigdha-gambhīra-ghosham, स्निग्धा (मधुराः) गम्भीरा घोषा (ध्वनयो) यस्य स तथा तं—(मधुरध्वनितं).

स्निग्धच्छायातरुषु snigdha-chchhāyā-tarushu, वटवृक्षा or रुद्राक्षवृक्षा or श्रेणीभूतवृक्षा or वृक्षश्रेण्यो यत्र तादृशेषु. स्निग्धाः छायातरवः (स्थिरछायावृक्षा) यत्र तादृशेषु.

स्निग्धभिन्नाञ्जनाभे snigdha-bhinnāñjanābhe, स्निग्धं (चिक्कणं, मसृणं) भिन्नं (मर्दितं, किंवा स्निग्धेन तैलादिना भिन्नं, पिण्डीकृतं, मिश्रीकृतं), यद् अञ्जनं (कज्जलं) तस्येवाभा (शोभा or छविर्) यस्य (त्वयि)—चिक्कणनिविडाञ्जनरूपे त्वयि.

स्निग्धवेणीसवर्णे snigdha-veṇī-savarṇe, मसृणकेशबन्धच्छाये, चिक्कणकेशविन्यासविशेषसमाननीलवर्णे chikkaṇa-keśa-vinyāsa-viśesha-samāna-nīlavarṇe. अतिचिक्कणनिविडकेशतुल्ये ati-chikkaṇa-niviḍa-keśa-tulye, स्वनारीवेणीस्मृतत्वात् "from remembering the braid of his own wife."

स्निग्धवैदूर्यनालैः snigdha-vaidūrya-nālaih, स्निग्धा (अकर्कशा) वैदूर्य(मणिविशेषस्येव) नालाः एषामिति तानि तथा तैः—चिक्कणरक्तवर्णमणिविशेषतुल्यमृणालयुक्तैः—कान्तिमदिन्द्रनीलसमाननालैः.

स्नेह sneha, *s.m.* Affection. Oiliness. स्नेहान् 2 *c. pl.* (प्रेमाणि).

स्नेहव्यक्तिः sneha-vyaktih (प्रेमाविर्भावः, प्रीतिप्रकाशः).

स्पन्दिन् spandin, *agt.* Beating, throbbing, tremulous.

स्पन्दि 1 *c. sin. n.* (स्पन्दिष्यमानं सत्). स्त्रीणां वामचक्षुःस्पन्दनं शुभसूचकम्. It is said:

सव्यनेत्रं स्फुरत् स्त्रीणां शंसति प्रियमङ्गलं ।

"The left eye of women throbbing, announces the welfare of her beloved."

पुंसां सदा दक्षिणदेहभागे स्त्रीणां तु वामावयवेषु जातः स्पन्दनः सुखानि प्रदिशत्यवश्यं निहन्ति चोक्ताङ्गविपर्ययेनेति च उपमेयं.

स्पर्श sparśa, Touch, contact.

स्पर्शक्लिष्टाम् sparśa-klishṭām, स्पर्शेन (अपसरेण, घर्षणेन), क्लेशदायिनीम् (त्वगिन्द्रियक्लेशकारिणीम्, अङ्गानां मृदुत्वात् वेण्या रूक्षत्वात्, अतिमृदुतया करस्पर्शार्हाः).

स्पृष्ट sprishṭa, *p.p.* of स्पृश spriś) Touched. Moved. Filled. स्पृष्टाः 1 *c. pl. m.* स्पृष्टम् 1 *c. sin. n.*

स्फटिक sphaṭika, *s.m.* Crystal.

स्फटिकफलका sphaṭika-phalakā (स्फटिकस्य फलकः (पीठरूपमासनं) यस्य सः. स्फटिकस्य फलकं (आधारभूतं चतुरस्रखण्डं) यस्यास्तादृशी. स्फाटिकासनपीठालङ्कृता).

स्फुट sphuṭa, *adj.* Bursting. स्फुटं sphuṭam (निश्चितं).

स्फुटजललवस्यन्दिनः sphuṭa-jala-lava-syandinah (स्रवज्जलकणावर्षिणः sravaj-jala-kaṇā-varshiṇah, उक्षदम्बुकणावर्षिणः ukshad-ambu-kaṇā-varshiṇah).

स्फुटित sphuṭita, *p.p.* (of स्फुट) Opened, expanded.

स्फुटितकमलामोदमैत्रीकषायः sphuṭita-kamal-āmoda-maitrī-kashāyah, स्फुटितानि (विकसितानि) यानि कमलानि तेषाम् आमोदः (परिमलस्) तेन सह या मैत्री तया कषायः (कषायरसयुक्तो भावितः स्फुटितकमल (ईषद्विकशितकमलानाम्) आमोदेन (परिमलेन, सौगन्ध्येन) मैत्र्या (संसर्गेण or सम्पर्केण) सुरभिः—एतेन मन्दत्वसुरभित्वे पवनस्य प्रतिपादिते. "By this the softness and fragrancy of the wind are set forth." प्रस्फुटिताम्भोजपरिमलप्रणयसुरभिः prasphuṭitāmbhoja-parimala-praṇaya-surabhih.

स्फुरण sphuraṇa, *s.n.* A throbbing, quivering, darting. स्फुरणेन 3 *c. sin.* (द्योतनेन).

वामभागस्य नारीणां पुंसां श्रेष्ठस्तु दक्षिणः
दाने देवादिपूजायां स्पन्दने करणे ऽपि च.

"The left side of women, but the right side of men, is best in giving, offering divine worship, in expeditious travelling, and also in working."

स्फुरति sphurati, *pres. par.* of **स्फुर्** sphur, 6 *cl.* Quiver, crackle.

स्फुरित sphurita, *p.p.* (of **स्फुर्** sphur) Quivering, trembling, shaking, flashing, glittering, gleaming, playing, unsteady.

स्फुरितरुचिना sphurita-ruchinā, उद्दीप्तकान्तिना, चञ्चलदीप्तिना, प्रकाशमानशोभेन (वर्हधनुषोर्विशेषणं "an epithet of a peacock's tail and rainbow).

स्मरसि smarasi, **स्मरामि** smarāmi, *pres. par.* of **स्मृ** smṛi, 1 *cl.* Remember, recollect, call to mind, think of (प्रत्यभिजानामि).

सदृशवस्तुदर्शनेन पूर्वानुभूतस्य हि स्मृतिर्जायते ।

"By the sight of a similar object, arises the remembrance of one formerly enjoyed."

स्यन्दिन् syandin, *agt.* Dropping, distilling, shedding. **स्यन्दिनः** 1 *c. pl. m.*

स्याः syāh, *pot. par.* of **अस्** as, 2 *cl.* Be.

स्यात् syāt, *pot. par.* of **अस्** 2 *cl.* Be. **प्रार्थनायां** in prayer, "May there not be," or **सम्भावनायां** in possibility, "Surely there cannot be."

स्युः syuh, *pot. par.* of **अस्** as, 2 *cl.* Be.

स्रस्त srasta, *p.p.* (of **स्रंस** srans) Fallen, slipped, dropped. **स्रस्तम्** 1 *c. sin. n.*

स्रस्तगङ्गादुकूलाम् srasta-gangā-dukūlām, स्रस्तं (गलितं or पतितं) गङ्गारूपं or गङ्गैव दुकूलं (पट्टवस्त्रं) यस्याः सा तथा तां तादृशीम् (अलकां) अधोभागस्थितगङ्गात्वात्.

स्रुति sruti, *s.f.* Exudation, oozing, flowing (द्रव, चरण, द्रुति).

स्रोतस् srotas, *s.n.* Current, stream. A river. **स्रोतसि** 7 *c. sin.* (प्रवाहे). **स्रोतसाम्** 6 *c. pl.* (नदीप्रवाहादीनां, सरितां, नदीनिर्झराणां, निम्नगानां).

स्रोतोमूर्त्या sroto-mūrtyā (प्रवाहरूपेण, नदीरूपेण).

स्व swa, *pronom.* (My, thy, his, her, our, your, their) Own. **स्वम्** 2 *c. sin. m.* **स्वाम्** 2 *c. sin. f.*

स्वकुशलमय swa-kuśalamaya, Consisting of his own welfare. **स्वकुशलमयीम्** 2 *c. sin. f.* (स्वकुशलयुक्ताम्, स्वमङ्गलप्राचुर्याम्, निजकुशलात्मिकाम् स्वात्मकल्याणात्मिकीम्, स्वस्वच्छन्दावस्थानवार्तां)

स्वच्छ swachchha, *adj.* Pure, transparent (**सु** su **अच्छ** achchha).

स्वजलकणिकाशीतलेन swa-jala-kaṇikā-śītalena (निजतोयलवशिशिरेण, आत्मीयसूक्ष्मतोयविन्दुभिः स्निग्धेन).

स्वन swana, *s.m.* Sound. **स्वनैः** 3 *c. pl.*

स्वनत् swanat, *pres. p. par.* of **स्वन** 1 *cl.* Sound, roar. **स्वनताम्** 6 *c. pl. m.*

स्वप्न swapna, *s.m.* Sleep; a dream. **स्वप्ने** 7 *c. sin.* (निद्रादशायाम्).

स्वप्नज swapna-ja, *agt.* Produced in sleep. **स्वप्नजः** 1 *c. sin. m.* (निद्रासम्भवः).

स्वप्नदर्शनेषु swapna-darśaneshu (सम्यक् प्रकारेण प्रत्यक्षवत् यानि दर्शनानि तेषु).

स्वप्नलब्धे swapna-labdhe, निद्रामिलिते सति, स्वप्नासादिते सति).

स्वयम् swayam, Of one's own self. **स्वयङ्कृत** swayan-kṛita, Made by self, self-made.

स्वयमपिकृताम् swayam-api-kṛitām, आत्मना विहितामपि विस्मरणानर्हाम् "unfit to be forgotten."

स्वर्ग swarga, *s.m.* Paradise, Indra's heaven.

स्वर्गिन् swargin, *s.m.* An inhabitant of Indra's heaven, a denizen of Paradise. **स्वर्गिणाम्** 6 *c. pl.* (स्वर्गभाजाम्, स्वर्गवतां जनानां). यावता सुकृतेन स्वर्गे स्थीयते तावतो *भावात् पृथिवीं प्राप्तानां सतां

"Being returned to earth for want of so much merit as would be sufficient to stay in Swarga."

एतेन नेयं पुरी नापि अत्रत्या मानुषाः किन्तु मानुषरूपेण विहरतां देवानां वसतिः स्वर्गखण्डमेकं॥

"Hence, this is not a city, neither are the inhabitants thereof mortals; but one portion of Swarga, the abode of gods walking about in a human form."

स्वल्प swalpa, *adj.* (**सु** su, Very, and **अल्प** alpa, Little) Very little, too small. **स्वल्पीभूते** swalpībhūte, 7 *c. sin. n.* Being or become too small. भोगेन क्षयितप्राये सति, स्तोकावशिष्टे (उपभोगात् क्षयिणि सति). तत्स्थदेवानां सुचरितफले (स्वर्गवासजनकपुण्ये) स्वल्पीभूते (भोगेन क्षयितप्राये).

स्वागत swāgata, *s.n.* Welcome (**सु** su, Well, **आगत** āgata, Come). **स्वागतम्** 2 *c. sin.* शोभनमगतं ते. कल्याणवान् असि कुशलास्ते इहैव विश्राम्यताम् इत्यादिकम्.

सपद्युपगते मित्रे कुशलेनागतं त्वया ।
इति यत्प्रश्नवचनं तत्स्वागतमुदारितम्॥

"The word of greeting to a friend immediately he has arrived, 'Thou art happily come,' is called Swāgata."

स्वागतीकृत्य swāgatīkṛitya, Having made into a welcome, giving (to a cry) the sound of swāgata, *i.e.* Welcome (स्वागतवचनीकृत्य). The technical term given by grammarians to this form is "chwi."

स्वाङ्गभङ्गाय swānga-bhangāya (निजशरीरापायाय,

स्वावयवनाशाय). The Commentator adds "By the falling in of the caverns" (गिरिगह्वरपातेन).

स्वादु swādu, *s.m.* A sweet taste or flavour, sweetness.

स्वादुयुक्तम् swādu-yuktam (मधु, मधुरं, माधुर्ययुक्तं, पानेयोग्यं).

स्वाधिकार swādhikāra, *s.m.* Own office, peculiar charge. स्वाधिकारात् (निजव्यापारात्) स्वस्मिन् (आत्मीये, स्वस्य) अधिकारे, कनककमलरचारूपे "consisting of guarding the golden lotuses," or मानससरोवरीयपद्मरचणे "in guarding the lotuses growing in the lake Mānasa." तानि कमलानि रात्रेः पश्चिमयामे दिग्गजा आलोडयामासुः "The elephants of the sky in the last watch of the night trampled down those lotuses."

स्वेद sweda, *s.m.* Sweat, perspiration. स्वेदस्य 8 *c. sin.* (घर्मजलस्य).

ह ha, as in "hand."

हंस hansa, *s.m.* A goose, gander. हंसाः 1 *c. pl.*

हंसद्वार hansa-dwāra, *s.m.* (Swan's gate) Name of a pass on the way to lake Mānasa (हंसानां मानससरोवरगमनवर्त्म, मानससरोवरगमनार्थं हंसानां प्रवेशनिर्गमद्वारं). हंसद्वारम् 2 *c. sin.*

हति hati, *s.f.* A stroke, a blow.

हन्त hanta, *ind.* Ah! Oh! (in joy or in grief).

हन्तुम् hantum, *inf.* of हन han, 2 *cl.* Kill, slay. हन्युः *pot. par.*

हर hara, *s.m.* The god Śiva.

हर hara, *imp. par.* of हृ hṛi, 1 *cl.* Take, convey, take away, remove (नय, प्रतिनय, व्यपनय, प्रापय, हरिष्यसि, अपनेष्यसि, प्रापयिष्यसि, निवर्तय). हरति harati, *pres.* (खण्डयति, दूरीकरोति).

हरशशिरुचा hara-śaśi-ruchā, (हरस्य (शम्भोः) चन्द्रकान्त्या—शिवशिरस्स्थितचन्द्रदीप्त्या śiva-śiras-sthita-chandra-dīptyā).

हरि hari, *s.m.* The god Vishṇu. हरे 8 *c. sin.*

हरिचन्दन hari-chandana, *s.m. n.* Name of one of the trees of paradise.

हरिणी hariṇī, *s.f.* A female deer, roe, gazelle.

हरित harita, *adj.* Green.

हरितकपिशम् harita-kapiśam (एकतः पिङ्गलं एकतः कपिशं—पालाशधूम्रवर्णयुक्तम् pālāśa-dhūmra-varṇa-yuktam).

हर्तुं hartum, *inf.* of हृ hṛi, Take, remove (अपनेतुं, दूरीकर्तुम्, अपसारयितुं).

हर्म्य harmya, *s.n.* A palace, mansion. हर्म्येषु 7 *c. pl.* (रमणीयगृहेषु).

हर्म्यस्थल harmya-sthala, *s.n.* Palace, chamber, saloon. हर्म्यस्थलानि 2 *c. pl.* (सौधाट्टस्थलानि, सौधशिखरस्थलीः, ज्योतिषां (मणीनां) कान्तियुतैः कुसुमै रचितानि, वासकसज्जाभिः सज्जितानि).

हल hala, *s.n.* A plough.

हलधर haladhara (or हलभृत् halabhṛit, "plough-holder") A name of Balarāma (called also Balabhadra) elder brother of Kṛishṇa. हलभृतः 6 *c. sin.*

हस्त hasta, *s.m.* The hand. Proboscis, trunk of an elephant. हस्ते 7 *c. sin.* (पाणौ, करतले).

हस्तप्राप्यस्तवकनमितः hasta-prāpya-stavaka-namitaḥ, हस्तप्राप्यैः स्तवकैः (गुच्छैः) नम्रतां प्रापितः—(हस्तप्राप्या ये स्तवकाः (पुष्पगुच्छकाः) तैर्नमितः—गुच्छप्राचुर्यान्नम्रीभूतः).

हस्तसंवाहनानाम् hasta-samvāhanānām (हस्तेन मर्दनलालनादीनाम्—करमर्दनादीनाम्).

हार hāra, *s.m.* A string or garland (of pearls, etc.), a necklace. हारैः 3 *c. pl.*

हारयिष्यत् hārayishyat, *part.* 2 *fut. par.* of हृ hṛi, Take, *caus. form*, About to transmit. हारयिष्यन् 1 *c. sin. m.* (प्रेरयिष्यन् सन्, प्रस्थापयिष्यन्, प्रापयिष्यन्).

हाला hālā, *s.f.* Wine; any intoxicating draught. हालाम् 2 *c. sin.* (वारुणीम्, मदिराम्, सुराम्).

हास hāsa, *s.m.* A laugh, smile.

हि hi, For, since, because (यस्मात् कारणात्).

हित्वा hitwā, *ind. p.p.* of हा hā, Leave, quit, desert, discard, put off, lay aside (विहाय, अपहाय, त्यक्त्वा, दूरीकृत्य).

हिमांशु himānśu, *s.m.* The moon (cold-ray). हिमांशोः 6 *c. sin.* (चन्द्रमसः, चन्द्रस्य).

हिमालय himālaya, *s.m.* The Himalaya mountains (abode of cold, frost, and snow).

हुत huta, *p.p.* (of हु hu) Offered. *s.n.* An oblation.

हुतवह huta-vaha, *s.m.* Agni or fire (as bearing upwards the oblations).

हुतवहमुखे hutavaha-mukhe, हुतवहस्य (अग्नेः) मुखे—यस्याग्नौ—तदुक्तं शम्भुरहस्ये.

गवां पश्चाद् द्विजानां हि योगिनाम् अनलस्य च ।
परं शुद्धं विजानीयान्मुखं स्त्रीवन्दिवाजिनाम् ॥

"Next he must know as very pure, the mouth of cows, Brahmans, Yogis, fire, women, bards, and horses."

एतेन श्रीमहादेवतनुजत्वात् तस्योपास्यत्वमुक्तं ।

"By this it is declared homage must be paid to him from his sonship to Mahādeva."

हुताग्नि hutāgni, *s.m.* Sacrificial fire. **हुताग्नीन्** 2 *c. pl.*

हुम् hum (an interjection of repulse or reproach), Away! begone! off with you!

हृत् hṛit, *agt. in comp.* (from the root हृ hṛi) Taking away, removing; who or what makes riddance.

हृत hṛita, *p.p.* (of हृ hṛi) Taken, brought. **हृतम्** 1 or 2 *c. sin. n.* (आनीतं, आकृष्टं—भूगतं).

हृत्वा hṛitwā, *ind. p.p.* of हृ hṛi, Take, lay hold on, seize, draw.

हृदय hṛidaya, *s.n.* Heart, mind. **हृदयम्** 2 *c. sin.* (चित्तं, जीवितं).

हृदयनिहितारम्भम् hṛidaya-nihitārambham, हृदये (मनसि) आरोपितः (सङ्कल्पितः) आरम्भः (उपक्रमः प्रक्रमो) यस्य तं (or तादृशं) संयोगं (मम सङ्गं).

हृदयनिहितैः hṛidaya-nihitaih, हृदये (मनसि) संस्थापितैः (अविस्मृतैः)—चित्तस्थैः—मनसि यत्नात् संरक्षणीयैः.

हृष्ट hṛishṭa, *p.p.* (of हृष hṛish) Pleased. **हृष्टाः** 1 *c. pl. m.*

हृष्टचित्तौ hṛishṭa-chittau, 2 *c. du.* Rejoiced at heart (प्रमुदितमानसौ).

हेतु hetu, *s.m.* Cause, reason, motive, sake; means, origin. **हेतोः** 6 *c. sin.* Also, For the sake, on account of (कारणस्य, कारणात्, निमित्तं).

हेमन् heman, *s.n.* Gold.

हेमाम्भोजप्रसवि hemāmbhoja-prasavi (स्वर्णपद्मजनकं swarṇa-padma-janakam, कनकपद्मानां जनयितृ).

हैम haima, *adj.* Golden. **हैमैः** 3 *c. pl. m. n.* (सौवर्णैः, सुवर्णमयैः, स्वर्णमयैः).

ह्री hrī, *s.f.* Shame, bashfulness, modesty.

ह्रीमूढानाम् hrī-mūḍhānām (ह्रिया मूर्खानाम् (or विधुराणाम्) निर्वस्त्रत्वेन प्राप्तातिलज्जानाम्—त्रपातरलितानाम्—लज्जया इतिकर्तव्यतानभिज्ञानाम्, कार्याकार्यानभिज्ञानाम्).

STEPHEN AUSTIN, PRINTER, HERTFORD.

THE metre in which the Megha Dūta is written is called Mandākrāntā; referring probably to the slow and stately movement of the measure. It is a variety of the order termed Atyashṭī; which, as a class, denotes a stanza of four equal lines, each containing seventeen syllables, variously divided and disposed. In the Mandākrāntā species each line consists of a Molossus, a Dactyl, a Tribrach, two Antibacchics, and two long syllables, or a spondee; as,

— — — | — ⏑ ⏑ | ⏑ ⏑ ⏑ | — — ⏑ | — — ⏑ | — —

कश्चित् कान्ताविरहगुरुणा स्वाधिकारप्रमत्तः

Kaśchit kāntā-viraha-guruṇā swādhikāra-pramattaḥ,

and a cæsura or pause occurs after the fourth, tenth, and seventeenth syllables—

शापेना | स्तं गमितमहि | मा वर्षभोग्येन भर्त्तुः

Śāpenāstang gamita-mahimā varsha-bhogyena bharttuḥ.

The following verse from the Śruta-bodha defines and exemplifies the Mandākrāntā stanza:—

मन्दाक्रान्ता तदनु नियतं वश्यतामेति बाला

Mandākrāntā, tad anu niyataṃ, vaśyatāṃ eti bālā.

kāmuka desirous
kṛtti skin
(ni)kaṣa touchstone
śarabha monster x
pārāvat dove

cf. makara.

15 panjara bird-cage
avadhi period, limit }

dehalī threshold
vinoda amusement
avanī earth
ni-śī-tha night

avakāśa space, opportunity

17 gaura whitish

dhavala white
harmya palace
vanitā woman
alakānta curl
adhīna dependent.
3. garjita thunder
pātheya provender
visa
utka desirous.
sa[illegible] worthy
tunga lofty
jalada cloud
cakita frightened
śyāma dark
sīra plough
√khid press.

4 āmra } mango
cūta }
tatpara diligent
raya stream
jambū rose-apple

harita green

{ kapiśa brown
{ kapila

bali offering — rāji vīthi
dhāma, abode,
-ī seat.

6. āvarta whirlpool
utsanga roof, lap.
saudha (1) plastered (< sudhā)
(√kr (2) palace

āmoda perfume

cāṭu blandishment

upahāra gift

7 (ā)mandra deep (of sound
avikala full
√kvaṇ sound
√khac shine
javā = japā china-rose
yūthikā jasmine
mukhara noisy

8 rodhas bank
{ vānīra crane
{ vetasa

valabhī terrace
pārāvata dove
tuccha empty

1 √langh — cross
pātrī-kṛ — make object of

kunda — jasmine
pradhāna — (1) prize (2) battle

hālā — spirits
ālambha — slaughter
śārṅga — bow
10. tuṣāra — frost
paṅka — mud
sampad
tumula
karaka
hrādu...
kīcaka
= ve...
11. āyām...
meca...
paris...
12.
13 mar...
kṛta...

peśala — pretty
indranīla — sapphire
vestana / vṛti — fence
vaidūrya

14 abhikhyā — (1) name (2) sight (3) beauty
śalabha — locust
sairibha — buffalo
kalabha — young elephant
...ṣma — protection
— thin
— atmosphere particle cloud
— day.
— rumour
— trembling
— fragrant